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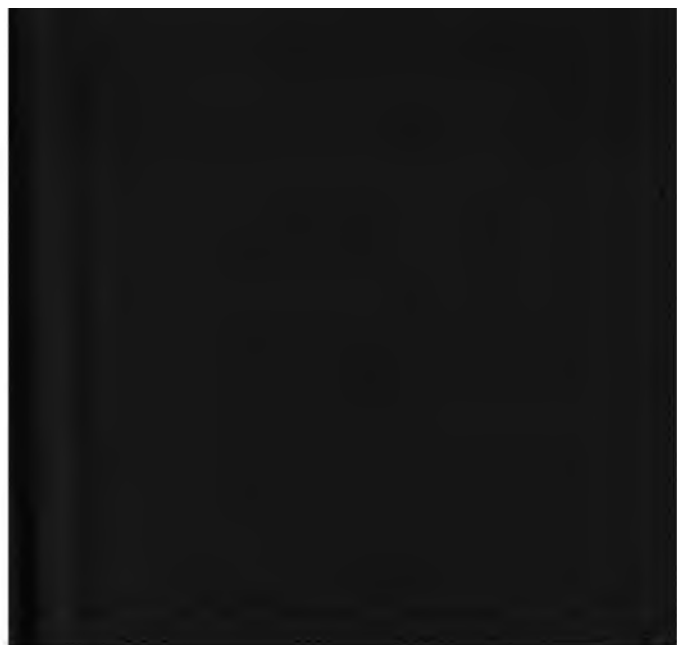
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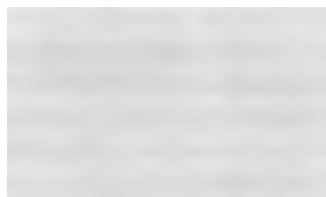




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A

DISCOURSE,

EMBRACING

SEVERAL IMPORTANT OBJECTIONS

TO THE DOCTRINE,

"THAT JESUS CHRIST, AS MEDIATOR, POSSESSES TWO NATURES,
THE DIVINE AND HUMAN, IN MYSTERIOUS, YET
ALL HARMONIOUS UNION."

IN REPLY TO A

RECENTLY PUBLISHED SERMON,

DELIVERED BY THE REV. DANIEL BAKER, IN THE FIRST AND
SECOND PRESBYTERIAN CHURCHES, RICHMOND, VA.

John B. D.
BY J. B. PITKIN,
Pastor of the First Independent ~~Christian~~ Church, Richmond, Va.

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# DISCOURSE.

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## 1 TIMOTHY, II. 5:

FOR THERE IS ONE GOD, AND ONE MEDIATOR BETWIXT GOD  
AND MEN, THE MAN CHRIST JESUS.

I HAVE selected this passage from the Word of God, my Christian hearers, as a most appropriate caption to the discussion, which, as you are already notified, I am this morning to undertake.

Language, embodying in so small a compass an expression more full and unequivocal of the distinguishing features of that faith which I am called upon to rescue from attack, I conceive, could hardly be framed. It contains a most explicit summary of what we regard as the leading truths of the Gospel. It begins with a direct statement of the fundamental principle of all rational religion, the existence and unity of the Supreme Being—“*There is one God.*” It next takes up the fundamental articles of the Christian Revelation, by recognizing the distinct, personal unity, and peculiar office of Jesus Christ—“*and one Mediator betwixt God and men*”—and it closes by expressing, in the most direct terms, the *subordinate* nature of this Mediator—“*the man Christ Jesus.*” The entire declaration is clothed in terms the most positive and unqualified, and to an unsophisticated mind, it would seem scarcely possible to misconstrue what it so unambiguously and decidedly affirms. We are, however, called

upon to examine a doctrine strenuously advocated by a numerous body of our Christian brethren, which we believe to be repugnant to these great truths resting, to our view, with so much clearness upon the face of our text—a doctrine which we regard as subversive of the proper unity of God, of the unity of the Mediator, and of the plainest and most general teachings of the sacred volume, concerning the true character of his nature and office. The doctrine is briefly this—that Jesus Christ is the self-existent, independent, infinite and supreme God, whilst at the same time, he is a created, dependent, finite man. To this doctrine, we have many, and weighty, and, in our views, overwhelming, unanswerable objections—some of the most important of which we shall take the present opportunity for laying before you. As this Discourse is professedly a reply to a Sermon delivered a short time since in the First and Second Presbyterian Churches in this City, by the Rev. Daniel Baker, we will give a statement of the doctrine which he attempted to support, in his own words; and as we proceed to urge our several objections to it, we shall take care to place before you a fair representation of every argument which he has proposed in its defence.

It may not be improper, however, before advancing farther, to caution you against wrongly laying to my charge the manifestation of an unduly controversial spirit, or the exercise of any improper temper towards those whose opinions I oppose. Whilst the nature of my present subject will lead me to speak, with great freedom, and perhaps, occasionally, with some warmth, of the views and mode of reasoning of Mr. Baker and his Trinitarian brethren, let me hope to betray no feeling inconsistent with the broad and generous principles of

Christian charity. In regard to the discourse which I am about to examine, it is the production of a gentleman highly distinguished in his profession, of one who enjoys a reputation as a talented, ingenious, and successful preacher, vastly beyond that of any of his brethren in this quarter; and it forms no part of my plan to call in question either his talents or sincerity. In defence of an article of faith, which he professes to regard as "a doctrine of prime importance," as lying "at the foundation of the whole Christian system," and of "the most precious hopes of the believer," and as giving to the Mediatorial character, "all its sweetness, and dignity, and excellence, and perfection," it was, indeed, to be expected that he should put forth his best powers; and no unwillingness on our part is felt to admitting, that the grounds he has assumed are as ably occupied by *him*, as they could have been by any other person.

Whilst, therefore, we regard his Sermon as an entire failure, we do not attribute it to any want of talent in its author, but to the fact, that no abilities are equal to the task of sustaining, in the face of a fair scrutiny, a hypothesis radically erroneous. I beg you, then, to recollect, that I am contending against what I deem false opinions; not against the individuals who avow them. It is from no love of controversy, for controversy's own sake, that I have entered upon my present task; but, as I trust, from a solemn sense of the duty, which as a minister of Jesus Christ, I owe to the cause of Christian truth. Having premised these remarks, I will give you the author's statement of his doctrine. It is this, "*That Jesus Christ, as Mediator, possesses two natures, the Divine and Human, in mysterious, yet all harmonious union.*"

To this doctrine, I object, in the first place, because it appears to my mind as involving an absurdity. It supposes that in one and the same individual are united the most incongruous properties and attributes. It supposes that our Lord Jesus Christ was at one and the same moment the Almighty Jehovah, and yet a feeble man, finite and yet infinite, omniscient, and yet ignorant of many things. Such a compound of the most opposite and jarring properties seems to me to be not merely a "*mysterious union*," but an utter impossibility in the nature of things, an absurdity of the grossest character. The supposition of a person of whom we could say, without the least limitation of terms, that he knew all things, and yet that there were many things which he did not know—that he was absolutely independent, and yet that of his "own self he could do nothing," so far from being one of an "*all harmonious union*," addresses itself to our conceptions as replete with the most revolting self-contradiction. Our author, however, appears to flatter himself, that in the union of soul and body in man, he has hit upon a parallel, which solves all this difficulty, and renders the whole matter quite clear and consistent.

Let us pause a moment to inquire how far this attempt at a comparison answers his purpose.

He demands, "How do we prove the union of soul and body in man?" And answers, "In this very way: Speaking for example of this man, I say he has flesh, bones and blood, and is mortal. These are not the attributes of the soul, but of the body, and prove—what? Why, certainly, that this man has a *body*. Again, speaking of the very same individual, I affirm that he has memory, will and understanding, and is immortal—an entirely new set of attributes! Now, these be-

long not to the body, but to the soul, and prove—what? Most unquestionably that this man has also a soul. The connecting link between the soul and the body may be unseen. It matters not. The facts are clear, and therefore the inference is irresistible. The man has both a soul and body, in mysterious yet all harmonious union.” The author then goes on to “apply the very same principle of reasoning to the case in hand.” But what sort of an application is it? How does it go in any wise to relieve his system from the embarrassment which obviously hangs around it? Must he not have perceived that the two cases are dissimilar in the very point where alone it is of any importance to him that they should agree? Is there any thing even apparently absurd in the union of mind and body? Is there any thing, for instance, that approaches an inconsistency, a self-contradiction, in the idea that a man should have flesh, bones and blood, and at the same time be able to think, to understand, and to remember? Surely, there is nothing in all this at all nearer an inconsistency, than there is in the fact that the body itself is composed of different organs, capable of a variety of functions. It is plain to you all, that there is nothing any more inharmonious, in saying that one and the same person has a body and also a soul, than there is in saying that he has a heart and also a liver, a head and also a hand, an arm and also a leg. Nor is there any thing to appear more inconsistent, in saying that his body must die, and yet that his soul will live after its separation from the body—that the one is mortal and the other immortal, than there is in saying that he may lose his left arm, and yet, for years afterwards, retain his right one. You perceive, then, that there is nothing absurd in saying that a person has a body and a

soul; that he is mortal as it relates to his body, and immortal as it relates to his soul. And why? Because, in asserting that he has also a soul, you assert nothing which contradicts your previous assertion, that he has a body. He may be said to have both soul and body, without implying any contradiction. But is the case the same when you say of our Saviour, that he is absolutely Omniscient; that he possessed an undervied knowledge of all things, and yet that there were many things which he did not know; that he was absolutely Omnipotent, possessing an undervied power to do all things, and yet that there were many things which he could not do, and that of his "own self he could do nothing?" Surely not. In the latter case, there is an inconsistency—a contradiction in terms as absurd, as it would be to say, in the literal use of words, that light is deplorably dark, or that heat is intensely cold. The difficulty in our author's doctrine does not lie in the number of natures which he attributes to Jesus; for, for aught we know, a being might be endowed not only with two, but with two hundred natures, and yet all of them might form, in one and the same person, a union as harmonious as do the numerous portions of the human body; but what we contend to be absurd in his system, is, that he attributes to one and the same person, attributes so incompatible with each other, that it implies a contradiction in terms, to say that they exist together. And this difficulty, his attempt at a parallel in the union of body and soul in man, goes not one step to remove. In urging an objection to the doctrine in question, on the ground of its intrinsic absurdity, let me not be so far misunderstood as to leave the impresson, that I am setting up the dictates of my fallible understanding above the express declarations of the *Sacred Scriptures*.



We maintain, as strenuously as do our Trinitarian brethren, that reason as we may, upon controverted points of religious faith, the Bible forms the only ultimate standard to which we must appeal; and that one unequivocal declaration of Holy Writ is worth more in deciding what we are to believe, than all the uninspired arguments in the Universe. So far as we have studied the Sacred Scriptures, it is true, we have found in them nothing that wars against our understandings. We have found things above the comprehension of our finite reason, but we have noticed nothing in opposition to it. The Gospel we regard as the perfection of reason. But if in the course of our researches, we should meet with full and express teachings in support of views which throw difficulties in the way of our understandings, relying as we do with the most implicit confidence upon the Divine authority of the Sacred Writings, we should certainly feel bound to believe the unequivocal declarations of God, rather than to listen to any opposing suggestions of our frail intellects.

In such a case, we should unhesitatingly say—This, it is positively affirmed on the authority of Heaven, is a solemn truth. In the present imperfect state of our faculties, we are not able thoroughly to comprehend its propriety; but we will regard the difficulty that perplexes our understandings, as resulting not from any real inconsistency in what is declared, but from the feebleness of our perceptions, sooner than dare to question the truth of that which, in terms that admit of no misconstruction, is positively revealed in God's word. In respect to the doctrine of the "two natures," we are entirely willing to take the same grounds of reasoning. I have indeed said, that to my mind it appears as involving an absurdity

—but I am willing to admit, that this, of itself, is not a sufficient reason with me for rejecting it. I am ready to allow, that what to me is “seeming discord,” may be “harmony not understood,” and that the objection which I have urged on the ground of its apparent inconsistency, although, when associated with the other objections which I have to offer, it is possessed of great force, yet standing alone by itself, would avail nothing, were it opposed by the plain and current teachings of the Bible.

I would only say, then, in this connexion, that in proportion as a doctrine would be likely to embarrass our understandings, in that proportion, if it were an important truth of revelation, we should naturally expect it to be set forth and insisted upon in terms the least liable to be misunderstood. It is plain that a truth clearly in harmony with the common sense of mankind, would not require to be so strongly and repeatedly expressed and urged upon us, as one which the most natural impulses of our faculties would incline us to view with extreme hesitation and perplexity. I come, then, to the Bible for instruction, as an honest inquirer for Divine truth, without one possible motive to wish to be deceived, or to mislead others, and with every possible interest, both as it regards the policy of this World, and the happiness of the next, to embrace and teach Trinitarian doctrines, if they are true: I come to the Sacred Records, without one doubt that they are a revelation from Heaven, and a perfect rule of Christian faith; I come to them, deeply sensible of my extreme fallibility, and prayerfully leaning, as I trust, upon the gracious aid of my Maker—and I ask if there is one text in which the doctrine in question is directly stated? I find not one.

I object, then, secondly, to the doctrine, "*That Jesus Christ, as Mediator, possesses two natures, the Divine and Human, in mysterious, yet all harmonious union,*" that in the Sacred Volume it is no where stated. Neither our author nor any Trinitarian writer pretends that such a statement is to be found. Not a solitary passage can be adduced, in which it is asserted that Jesus is possessed of two natures, the one Divine, the other Human. No declaration is recorded, that he said one thing of his Human nature, and another of his Divine—that he said or did *this* as a God, and *that* as a man. The advocates of the two-fold nature in Jesus, are obliged to go out of the Bible to find expressions in which to clothe their doctrine. No language within it will suit their purpose, to give it a definite form. And, my candid hearers, is not this an overwhelming objection to the doctrine itself, that the very terms necessary to give it shape are not to be met with in the Bible, but that its advocates are compelled to be continually framing expressions of their own to give it any thing like a distinct and conceivable shape? Is it not a most amazing fact, that this doctrine, so immensely important, as it is represented to be, lying, as our author says, "at the foundation of the whole Christian system," and of "the most precious hopes of the believer"—I ask, is it not a most amazing fact, that a doctrine so fundamentally important, and yet so confessedly mysterious, in a book so large, and so explicit on many other subjects of much inferior moment, as the Bible, should not have been even *once* directly stated?

What, then, are the grounds on which our faith in this "*mysterious union,*" is so imperiously demanded? Are they any thing other than the mere *suppositions*, the naked as-

*sumptions* of such men as Mr. Baker and his brethren; ~~men~~ uninspired, and as liable to err in their opinions as ~~ourselves~~. They *suppose* it to be true; they *assume* it to be true; they *infer* it to be true; they *assert* it to be true; but they are unable to bring forward from the Inspired Writings, even *one* text which states it.

Our author rests its whole weight upon a solitary inference, which he esteems as necessarily drawn from certain apparently conflicting affirmations in regard to our Saviour. Now, we deny the propriety of any such inference.

I object, therefore, thirdly, to the doctrine in question, that it is not only a *supposition*, an *assumption*, but one which is not necessarily implied by any representations in the Sacred Volume; that it is unnecessary for any good and valuable purpose; that it is unnecessary to the harmony of the Scriptures; that it even renders them vastly more difficult and confused; that it is unnecessary to any part of Christ's mediatorial work; unnecessary to give merit to his obedience, efficacy to his sufferings, or authority to his teachings. If the doctrine is unnecessary to all of these purposes, our author is defeated in the only argument which he attempts to press into its service; the only grounds on which it is ever attempted to be supported are destroyed, and it must sink from respect, "like the baseless fabric of a vision." Let us then take a fair view of the whole train of our author's reasoning on this point. He says, "In this Volume, certain things are affirmed of Jesus Christ, which can be affirmed only of the human nature; and again, in the same Volume, certain things are affirmed of Jesus Christ which can be affirmed only of the divine nature." Hence, he concludes, "that Jesus Christ does

possess a human and divine nature, in mysterious, yet all harmonious union."

Now, that many things are affirmed of Jesus Christ which could not possibly be affirmed of the self-existent God, is certain; and that many things are affirmed of Him which could not be affirmed of a being who was not vastly elevated above the ordinary level of humanity, is equally certain; but that any thing in the Sacred Volume is affirmed of Jesus Christ which could not be affirmed of a being inferior to the Father, yet "chosen," "appointed," "sanctified," and "sent" by Him, remains to be proven.

It is my purpose to place fairly before you, every text adduced by our author in proof of the Deity of Jesus; and when we shall have passed through a critical survey of them, you may, perhaps, be better able to judge whether the supposition of the "two natures" is necessarily implied by the Sacred Scriptures, or whether it is at all essential to render them consistent with themselves. For my own part, I can conceive of no such necessity. That there are a few obscure and insulated texts, which, to a mind thoroughly biassed by all of its earliest, and, therefore, most deeply-rooted associations and prejudices, in favor of the Trinity, would seem to give countenance to that hypothesis, I am ready to admit. But that these texts all admit of a satisfactory interpretation, without implying that doctrine, I most firmly believe. That the most plain and explicit declarations of Sacred Writ are all in favor of the personal unity and supremacy of the Father, and of the consequent subordinacy of the Son, and that the general strain of Scripture is wholly inconsistent with the doctrine that there is any other Supreme God than the Father, are to

me the most manifest truths. In a future division of this discourse, it is my purpose to place before you some part of the evidence on these points, which to my mind is so entirely convincing. For the present, let me remark, that in interpreting a book, the *general* scope and bearing of the writer's expressions should always be kept in view.

If, for instance, in perusing a work, you should find certain views thoroughly inculcated, holding a prominent place, expressed in a variety of ways, and repeated in numerous connexions, and all to the same purpose; if you should find them stated in the most unambiguous terms, and insisted on with great earnestness, why, you would at once receive these as the leading opinions and sentiments which the author intended to convey; and if in the same work you should chance to light upon a few expressions of doubtful import, capable indeed of different constructions, but which, if construed in one way, would be plainly at war with the unembarrassed and current teachings of the book, and if construed in another way, of which they admitted, would be plainly in harmony with the general tenor of the work, why, of course, you would not hesitate in deciding which mode of construing them you ought to pursue. In such a case you would feel that you were doing the author great injustice to reject an interpretation which would render his book consistent, and to adopt one which would involve it in mystery, contradiction and jargon. Now we would apply the same principles for the interpreting of the Sacred Volume. What is plainly rational and consistent, explicitly stated and often repeated, ought not to be sacrificed to what is apparently absurd, or more doubtfully or rarely expressed. The obscure passages, most

unquestionably, should be interpreted so as to conform as much as possible, to those that are clear and explicit; the meaning of the few should bend to that of the many. These rules of interpretation, I am persuaded, our Trinitarian brethren will admit to be correct ones; for, in many cases, they are compelled to make use of them, themselves. For instance, they believe that God is a Spirit—devoid of all bodily form. This, they hold to be a leading truth of the Bible. When, therefore, they meet with passages which, if understood in their literal sense, would invest him with corporeal members, with hands, eyes, nostrils, &c., they do not hesitate to understand them in a figurative sense, in such a sense as renders them in agreement with the most plain and frequent teachings concerning him. In like manner, when our Lord declares of the bread and wine used at his Supper, "this is my body and this is my blood," our orthodox brethren do not infer from it the doctrine of Transubstantiation. Though this is a positive assertion; they do not understand it to mean that the elements of bread and wine used at the Communion, are actually converted into the real body that died, and the material blood that was shed on the Cross of Mount Calvary. And so a great number of citations might be introduced to show the necessity of a constant exercise of our discriminating powers in giving to the Scriptures, a rational and consistent interpretation. Having thus exhibited what, I presume, will be allowed on all hands, to be fair rules for arriving at the sense of the Sacred Volume, I proceed to express my conviction, that a considerate and judicious use of these rules will enable us to reconcile the various affirmations it contains, in relation to our Saviour, with the express and leading truths that

"there is *one* God and *one* Mediator betwixt God and men, the *Man* Christ Jesus," without the aid of the strange *supposition* that Jesus was in one nature the Supreme God, and in another a finite man.

Let us now enter into a candid examination of each separate text to which our author has referred in proof of the underived Supreme Divinity of our Lord. His first argument is, that the sublimest attributes of Divinity are ascribed to Jesus. 1st, Eternity—in proof of which he cites Micah, v. 2. "Whose goings forth have been from old—from everlasting." Now is it possible that Mr. Baker can suppose that the Prophet was here speaking of a person whom he regarded as the uncreated, self-existent God? Let him turn to the connexion in which this passage stands, and he will find that he was alluding to one whom he unqualifiedly calls "this *man*;" that he says of him, that he "is to be a Ruler in Israel;" that "the remnant of his *brethren* shall return unto the children of Israel;" that "he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord *his* God." Can it be supposed that the inspired Prophet would speak of a being whom he viewed as in any nature the Eternal Jehovah, as a *man*, who had *brethren*, and who stood not in his own underived strength, nor in the majesty of his own name, but in the strength of another, and in the majesty of the name of the Lord *his* God? Has the everlasting, independent God a *Lord*, whom he can call *his* God, and in whose strength and name he can be said to stand? Assuredly, not. How then could it be said of this *dependent man*, that his goings forth have been from old—from everlasting? Why, every careful reader of the Bible must be aware, that



events foreordained in the everlasting counsels of God, are often spoken of as having actually taken place long before their literal accomplishment. Thus, in Rev. xiii. 8, Jesus is called "a lamb slain before the foundation of the World."

Now, our author will not contend that Jesus was actually slain before he was born; but he might do this, it appears to me, with as much propriety as to urge that the *man* spoken of by the Prophet actually went forth before he was created a man? How then was Jesus said to be "a lamb slain before the foundation of the World?" Why, the event of his death was predetermined in the eternal counsels of Heaven; and thus, in the sure purposes of God, with whom the future and the past "are one eternal now," he was regarded as "a lamb slain before the foundation of the World." In precisely the same sense, it might be said by Micah, that his "goings forth have been from old—from everlasting." They existed in the *everlasting* purposes of God, and *from old* had been announced by the ancient Prophets. Thus Peter says of Christ, 1 P t. i. 20: "Who verily was foreordained before the foundation of the World, but was manifest in these last times." Our author, then, has not satisfied us of the eternity of Jesus. The next attribute which he ascribes to him, is *Immutability*; in proof of which he cites Heb. xiii. 8. "Jesus Christ, the same yesterday, to-day, and forever." This text expresses the *constancy* of Jesus. We are all ready to admit that he is inflexible in his goodness, and unwavering in the fulfilment of all the duties which devolve upon the high office with which he is invested, and that he will exist forever the faithful servant of God, and the immutable friend of man. Other men, however pious, are inconstant in the ardor of their love to

their Heavenly Father, in their resignation to his will, and in their obedience to his commands; but the piety of Jesus is forever the same, glowing with a fervor that no vicissitudes are able to cool. Other good men have their faults—Jesus is unchangeably sinless. Other kind, zealous and wise men sometimes suffer their benevolence to relax, their zeal to faint and their understandings to be betrayed into weakness and folly. Jesus exhibited a spirit of beneficence, which no malevolence from others had power to chill—a zeal, which no difficulties or toils could tire, and a wisdom always bright with the illuminations of truth. As the dutiful son of God, as the purest pattern of virtue, and as the unfailing friend and Saviour of our race, Jesus Christ is unchangeably the same, yesterday, to-day, and forever—and in this respect, he is a ray of the Father's brightness, and the express image of *His* perfections, "who is without variableness, or even the shadow of turning."

All this we rejoice to believe. But to say of a person whose life was full of vicissitude, whom we now find a wailing infant, of whom it is said, that he *grew* in favor both with God and man, whom we now find hungering and thirsting, now sorrowing and weeping, now tempted of an Evil Spirit, now praying to his God, now bleeding and dying, and finally surrendering up his mediatorial kingdom to God, even the Father—to say of such a person, that he is the Immutable God, is what we feel that neither the history of his life, nor any declaration of Scripture, can possibly be produced to justify.

We pass on to a third attribute, *Omnipresence*—in proof of which, our author cites the following declaration of our Lord,

here two or three are gathered together in my name, I am I in the midst of them." Mr. Baker then triumphantly asks, "Can he be, if he be not Omnipresent?" But it be possible that he is in earnest in this demand? Can we conceive of no sense in which a person at a distance may be said to be present with his friends? Does he think that the Apostle Paul claimed the attribute of omnipresence, when physically separated from his Corinthian brethren, he writes them, "For I, verily as absent in body, but present in spirit, am judged already as though I were present?" And does he not believe, that even the Arch Fiend is endued with a capacity to be present with his numerous servants, scattered every where over the whole face of the Globe? Must not Satan, according to orthodox views, be constantly present, offering instigations to evil, with persons in Asia, Africa, Europe and America? And if they believe that this Spirit of Evil is entrusted with so vast and fearful a capacity, can we not conceive that Jesus Christ, though not the *Omnipresent* God, may nevertheless be invested by his Father with a power to be spiritually present with his humble followers, wherever they are assembled in his name? For our part, we confess, that we see no difficulty whatever in the case. In the promise of our Saviour, we discover not the shadow of a reason to give countenance to the doctrine that he is absolutely omnipresent; but we rejoice to be assured, that our blessed Master, though absent from us in body, is yet present in spirit to every one of his sincere disciples. His example is ever before them as the most splendid pattern of the height of excellence to which our nature may and ought to attain. His counsels, his exhortations, his warnings, and his promises, are

in their ears, whenever they hear his Gospel, and in their hearts, whenever they receive his truth in the love of it, and in their lives, whenever they conduct themselves in conformity to his commands. Thus, Jesus, in the energy of his truth, and in all the benign influences which are connected with his mission, is spiritually present, and "to the end of the world" will be present, with all who believe in him as their Lord, receive him as their Teacher and Guide, and gather themselves together, though in the smallest associations, to worship the Father, in his name. In all this, we find nothing to perplex our understandings, or to embarrass the current testimony of Scripture. But when we read of Jesus, in language evidently used in its most literal sense, that "he went about," that he *came down from*, and returned to his Father, that he was *sent*, that he *ascended* and *descended*, that God *raised* him from the dead, and many other things of like bearing, we cannot, for one moment, suppose that he was that Infinite Jehovah who eternally fills all space with his presence.

The last attribute which our author ascribes to Jesus is *Omniscience*. In proof, he quotes Col. ii. 3: In Him "are hid all the treasures of wisdom and knowledge." But why, when he quoted this passage, did he fail to give even the slightest intimation of the frequent necessity, which, in the Sacred Scriptures, as well as in other writings, and in ordinary conversation, is imposed upon us, of restraining the sense of such general and indefinite expressions? Did he not recollect that Paul in Romans xv. 14, wrote to his brethren that he was persuaded they were filled with *all knowledge*, and to his Corinthian brethren, 1 Cor. i. 4, 5, that God by Jesus Christ had enriched them in *all knowledge*? And

would he thence infer that the Apostle intended to represent that these persons were Omniscient Gods? Surely not. No more do we infer from a like expression that our Divine Master was the Omniscient Jehovah, especially since he has disclaimed the possession of such an attribute in the most unequivocal terms. He says, "Of that day and that hour knoweth no man, no, not the Angels which are in Heaven, neither the *Son*, but the Father." Now, it must be plain, that, if there is any event which the *Son* does not know, he cannot be the Omniscient God. Much other testimony of his own uttering might be adduced to the same purpose; but we hasten to notice the following declaration of our author: "The fact, that Jesus Christ is the final Judge, might set the matter of his Omniscience at rest forever." "*All*," he proceeds to say, "must stand before the Judgment Seat of Christ." "Now, that he may pronounce a righteous sentence, he must, of course, be acquainted with every individual in that *vast* assembly, with every thought, word and action of every individual. Nay, he must know, most perfectly, all the light which they enjoyed, all the privileges which they possessed, and all the motives which influenced their conduct; in short, he must be *Omniscient*."

Now, what Jesus "*must be*" in order to the fulfilment of the several offices with which the Father has clothed him, we choose to submit to his own unqualified declarations, rather than to the *assertion* of Mr. Baker. Much as we may respect his abilities, we hope we shall give no offence by taking the liberty to regard him as less competent to decide on this point than our blessed Lord. We have already shewn, that there were things of which he professed himself utterly ignorant;

that there was a day and an hour of which he knew nothing; and we proceed to show, that in the office of Judge, he utterly disclaims any *inherent* qualifications in himself, or any *underrived* authority for the execution of that high trust. He says expressly, "*I can of mine own self do nothing ; as I hear, I judge.*" He says, moreover, John v. 22, "for the Father *hath committed* all judgment unto the Son;" again, "and *hath given* him authority to execute judgment also, because he is the Son of man." In like manner, an inspired Apostle declares, "it was he which was *ordained* of God to be the judge of the quick and dead :." Acts x. 42.

In view of this plain testimony, let me seriously ask, how is it possible to suppose that Jesus claimed to be the *Omniscient* God? Could the Eternal Jehovah affirm, "*Of mine own self I can do nothing ; as I hear, I judge?*"

If Jesus were God, must he not have possessed from all eternity an *underrived* knowledge of all events, and an *underrived* authority and power? How then could it be truly said, in respect of him, that the Father *hath committed* all judgment unto the Son, and that he "*hath given* him authority," and that "*he was ordained of God* to be the Judge?" How could the Son, if he were really the Supreme God, possessing all authority, judgment, dominion and power, absolutely and independently from all eternity, have judgment *committed* to him, authority *given* to him, and be *ordained of God*? Is it not plain that Jesus *derived* all his qualifications for the office of Judge from the Father, not because he was the *Omniscient God*, but because he was *the Son of man*, needing to be qualified, by the *Omniscient God*, to execute judgment? And how dare Mr. Baker, or any other fallible man, take it upon

himself to question the power of Almighty God, to invest a being inferior to himself with every capacity necessary to render him equal to any office which he may please to assign him? He speaks, indeed, as if there would be great danger of an unjust sentence, if the Judge were not himself the Omniscient God. But what reason has he to suppose that the Infinite Spirit may not be so present in every case with the appointed agent of judgment, as to secure as just and infallible a decision as the Almighty himself, without the instrumentality of this agent, could possibly give? It manifestly seems to be the Creator's plan, to carry on the general administration of his Universe by appointed ministers of his will. He uniformly appears to act through the agency of second causes; and all these causes, whether spiritual or material, are ever found adequate to the several purposes to which he has ordained them. Why, then, should it seem incredible to us, that in harmony with this his general plan, he should elect, raise up, sanctify and send forth, one minister of his will, higher in dignity, vastly more elevated in intelligence, and more exalted in power than all other created beings, than all the Newtons of earth, and even than the most magnificent Arch-Angels in Heaven—that to him all power in Heaven and in earth, necessary to the fulfilment of every duty assigned him, should be given, that it should “please the Father that in him all fullness should dwell,” and that through him impartial justice should be rendered to the whole family of man? I ask, what is there incredible in all this? Such are precisely our views of the nature, dignity and glory of Jesus Christ; and we do not see any thing in them to shock our reason, or to shed obscurity and confusion upon revelation;

but we do see in them every thing to comport with what we can discover in the general system of the Divine arrangements and government; and every thing to harmonize with the express and most common teachings of Holy Writ; and every thing to fill us with awe and admiration and love, in view of the wisdom, and harmony and grandeur that are exhibited in the great scheme of Gospel Salvation, and that pervade the entire Universe of God.

We have now passed through the entire evidence which our author has attempted to bring forward in proof of the *Supreme Divinity* of Jesus from the attributes ascribed to him, and if we know any thing of Scripture or common sense, never have we found on the part of a writer, a more complete failure in respect to every position he has taken.

We come next to his second species of proof, which is that the **SUBLIMEST WORKS** of Divinity are ascribed to Christ.

These works, as laid down by him, are the four following: *Creation, Preservation, Resurrection and Judgment*; in respect to each of which, he inquires if it is not the work of God; and then goes on to show that Christ was actually employed in it. That these are all works of God, we admit, and that Christ is represented as being employed in each of them, we also admit. But the question to be decided is, is he employed in them as the Supreme God, doing these works "*of his own self*," in the exercise of *his own undervied* power, or, is he employed in them as an agent "appointed" by the Supreme God, and acting in virtue of *delegated authority and power*?

Solomon is said to have built the Temple; the workmen whom he employed also built the Temple. The building of



the Temple then was the work of Solomon, and the building of the same Temple was also the work of the artificers whom he employed, but we do not thence infer that these artificers were King Solomon. So, although the several works spoken of by our author are the works of God, and although Christ is employed in the same works, yet if it can be shown that he was employed in them as an inferior agent, by virtue of a commission granted him, and in the exercise of power *given* to him, it will not follow that Christ was God. Now let us submit this matter to the most unequivocal and frequent affirmations of the written Word. It may be proper to remark that in regard to those passages which represent Christ as being engaged in the works of Creation and Preservation, it is the opinion of many distinguished Theologians, that they refer to the new Spiritual Creation which was to be formed and perpetuated through the influences of the religion which he established; and not to the formation and upholding of the world of matter. They contend, that "by him were all things created," and "by him all things consist" which relate to his Mediatorial Kingdom merely; he being "Head over all things to the Church."

But, whether they are correct or not in these opinions, does not in the least affect the decision of the question now before us. It matters not whether our Lord is engaged in the works of creating and upholding the material, or merely the moral world. The only point which in this connexion demands our attention, is, does he create and uphold as the Eternal God, or only as a qualified instrument of the Divine Power? In reference to this, hear his own express declarations: "I can of mine own self do nothing." John v. 30. And again, John

v. 19, 20, "The Son can do nothing of himself but what he seeth the Father do." "The Father loveth the Son, and sheweth him all things that himself doeth." And again, John v. 26, 27, "The Father *hath given* to the Son authority." Again, Mat. xxviii. 18, "All power is *given* unto me." Such is the explicit testimony of Jesus himself. Much more of a like character might be added; but more is not needed. Comment upon these texts seems to be superfluous. They most obviously show, that whatever Christ performs, is in consequence not of his own *underived* power, but by authority and power *delegated* to him as the highest Agent of the Deity. So, in regard to the Resurrection—God is the source whence the power of raising the dead emanates; and Jesus the appointed instrument by whom this power is put in exercise. Thus it is written, "As the Father hath life in himself," or the power of communicating life, "so hath he *given* to the Son to have life in himself," or the power of communicating life. John v. 26. In agreement with this is John vi. 57, "As the living Father *hath sent* me, and *I live by the Father*; so he that eateth me," or lives spiritually upon my precepts, upon "the words that I speak"—"even he *shall live by me*." And so in regard to the work of *Judgment*—God is the original source whence all judgment is derived—Christ is the "chosen" instrument through whom it is executed. Thus Paul says, Acts xvii. 31, "God will judge the world in righteousness, *by that man* whom he hath ordained." And again, Romans ii. 16, "In the day when God shall judge the secrets of men *by Jesus Christ*."

Such is our explanation of the *Sublime Works* attributed to Jesus.

Our author's third argument is, that "the **SUBLIMEST HONORS** of Divinity are given to Christ." He says, "Hear the dying address of the martyred Stephen." "Lord Jesus, receive my spirit." In this case a special miracle was performed, for the encouragement of this first Christian martyr. It is recorded, that "he looked up steadfastly into Heaven, and saw Jesus," not as the Supreme God, but "standing on the right hand of God." With such a view presented to him, it was the most natural thing in the World that he should commend his departing spirit to that blessed Saviour, whom he knew to be the appointed "way" of salvation; "the way, the truth and the life." Knowing, as he did know, that "no man can come to the Father but by him," and recognizing him as a faithful *intercessor* for sinners, "at the right hand of God," nothing could be more prudent and appropriate than this dying request of the suffering martyr. But if the offering this petition were really an act of worshipping Jesus as the Supreme God, then we may be supposed to pay supreme adoration to every one of our friends of whom we ask a favor. Stephen, in this act, did no more than every Unitarian Christian might think it proper to do under like circumstances. But it is one thing to offer a petition to Jesus, as one "standing on the right hand of God;" 'as the appointed medium of acceptance with the Father; and it is quite another thing to adore him as the Supreme Divinity.

Our author next adduces the form of Baptism. "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Here, it is true, the name of the Son is associated with that of the Father. Hence, the Deity of the Son is inferred, as

well as from a very common supposition that baptism is an act of devotion which implies that the person in whose name it is performed must be God. But the circumstance that the name of the Son is connected in a sentence with that of the Father, no more proves that the Son is really God, than the fact that the ancient Israelites were commanded to "believe the Lord God" and "his Prophets," proves that these Prophets were worthy of the same adoration with God. Nor does the circumstance of being baptized in the name of a person, prove that person to be God. The ancient ceremony of baptism in the name of a person, was only a rite implying the acknowledgment of that person as an instructor or guide, sometimes, also, implying connection with a sect or party. Accordingly, we are informed, that the Samaritans baptized their proselytes in the name of Mount Gerisim, to distinguish their Sect who worshipped in the Temple on that mount, from the Jews who worshipped on Mount Zion. But who would thence infer that these Samaritans regarded this mountain as the Supreme God? Paul informs us, also, that the ancient Israelites "were all baptized *unto Moses* in the cloud, and in the sea," but he did not thence infer that Moses was God. All that we understand, then, as being implied in the formula of baptism, is a solemn dedication of the person receiving the rite, in the name of the *Father*, as the supreme object of adoration and love; in the name of the *Son*, as that "Teacher come from God," "sanctified," and "sent," in accordance with whose religious instructions he pledges himself to worship and, live; and in the name of the Holy Spirit, in token of those purifying spiritual influences which are shed forth upon the hearts of all true Christian believers, and of

whose cleansing virtue, indeed, water baptism is an expressive figure. We see nothing then in this text to prove that Jesus is the Supreme God. The next passage cited, is "Worthy is the Lamb that was slain, to receive power, and riches, and honor, and glory, and blessing."

But, what bearing has this text in favor of our author's doctrine? It does not say, "Worthy is the *Eternal God* that *was slain*, to receive," &c. In every ascription of praise which is given to Jesus as "the *Lamb that was slain*," we are as ready cordially to unite as is Mr. Baker, or any of his brethren.

We cannot, it is true, admit that the Infinite God was ever *slain*, or that he could be called "the First Begotten from the dead," or be said to be *exalted*, and to have a name *given* him by another. But, whilst we cannot admit this, we nevertheless believe of Jesus, that "God hath highly *exalted* him, and *given* him a name which is above every name"—and we rejoice in rendering to him, as "the Faithful Witness, and the First Begotten of the dead, and the Prince of the Kings of the Earth," ascriptions "of power, and riches, and honor, and glory, and blessing."

Our author goes on to state, that "no good man nor good Angel ever consented to receive Divine honors;" but that "the Lord Jesus appeared to John in the Isle of Patmos. And John fell down at his feet." He then asks, "Did the Lord Jesus give any charge against worshipping him? How different! he laid his right hand upon him, saying, 'Fear not, I am the first and the last; I am he that liveth and was dead, and behold I am alive forever more. Amen. And have the keys of hell and of death!'" Now, it is evidently

Mr. Baker's object to give the impression, that John *fell down to worship* Jesus as the Supreme God, and that Jesus encouraged him in so doing. "How different" is the bearing of all this representation, from that of the simple facts as they are recorded in the first chapter of Revelations, from which the passage is quoted! By turning to it, you will find that a remarkable vision appeared to John, of "one like unto the Son of man;" and, it seems, threw him into such amazement and agitation, that he was unable longer to stand erect, but fell down *as dead* before the astonishing figure. Hear his own words, 17th verse: "And when I saw him, I fell at his feet *as dead*."

The person appearing to him, laid his right hand upon him, exhorting him not to be afraid. "Fear not; I am the first and the last," (i. e. of the Mediatorial Kingdom, or, as the Apostle has it, the "Author and Finisher of our Faith,") "I am he that liveth and *was dead*, &c. You perceive that there is not the slightest intimation in all this, that John attempted to worship Jesus; but merely that, in his fit of sudden amazement, he fell at his feet *as dead*; instead of being in a proper state to render him Divine homage.

Now, I challenge contradiction, when I affirm, that not even a solitary command can be found in the New Testament to worship Jesus as the Supreme God, and that not a single instance can be pointed out, where any of the Apostles or their converts so worshipped him: but, it seems to me, that there is almost every thing in the whole history of primitive Christianity to discountenance the supposition, that Jesus ever claimed to be, or that he was regarded, by his followers, as that Eternal Being to whom supreme worship is due. Mr.

Baker will not deny, that the word worship, as used among the Jews, signified not solely the reverence and adoration which belong to God alone, but also that respect which was frequently offered to men. Several examples might be adduced from the Sacred Writings, which show that the word was so employed. Thus, on a certain occasion, a whole congregation worshipped King David. 1 Chron. xxix. 20: "And all the congregation blessed the Lord God of their fathers, and bowed down and *worshipped* the *Lord*, and the *King*." In this act, they paid *religious* worship to the Lord, and *civil* homage to "the Lord's Anointed," the King.

So, "the King Nebuchadnezzar *fell upon his face*, and *worshipped* Daniel, and commanded that they should offer an oblation, and sweet odors unto him." Dan. ii. 46. In all this, Nebuchadnezzar did nothing more than to pay to the Prophet a signal mark of civil respect, authorized by customs, which have prevailed from time immemorial in the Eastern World. In accordance with the same customs, the wise men from the East, "*fell down and worshipped*," the Babe of Bethlehem, and "presented unto him gifts."

But who can dream that these Eastern Sages regarded that Infant as the Eternal God? They offered no greater respect to him, than Nebuchadnezzar offered to Daniel. It is well known to have been perfectly common in that portion of the World where the Scriptures were written, to express reverence or respect for superiors, or benefactors, by falling down on the face and worshipping them; not in religious homage, but in civil obeisance. The same custom is not even yet abolished. But this act of falling down and worshipping, or doing reverence to, a man, had nothing more to

do with the acknowledging of that man to be the Supreme God, than our custom of lifting our hats in the street and bowing to an acquaintance has to do with our worshipping him as the Infinite Jehovah.

Our Lord himself always prayed to the *Father* alone. He uniformly directed his followers to "pray to the *Father*;" to say, when they pray, "Our *Father*;" and to "worship the *Father*." He no where enjoins it upon them to worship God in more persons than one. He no where directs worship to be paid to the *Son*, but explicitly declares that "the true worshippers shall worship the *Father*." He says, "in that day, ye shall ask *me* nothing. Verily, verily, whatsoever ye shall ask the *Father*, in my name, he will give it you." All this decisively proves to our view, that our Author has completely failed in this his third argument. "But," he says, "this is not all; to crown the whole, Fourthly, The **SUBLIMEST NAMES** of Divinity are given to him."

He goes on to say, "Thus the everlasting Father, addressing the Son, says, '*Thy Throne, O God, is forever.*'" Heb. i. 8. Now, strong as this language, at first view, standing alone by itself, appears to be in our author's favor—yet, when attentively examined with the whole connexion in which it is placed, I profess not to know of a single passage in the Bible, which can be made to appear more utterly subversive of his doctrine than this same text. There are two distinct senses in which the word God is used in the Scriptures: In the highest or supreme sense, as when applied to the self-existent Father—and in an inferior sense, as when applied to created beings. This we shall presently have occasion satisfactorily to show. But, our author understands



the word to be employed, in this text, in its highest and unqualified sense. He professes to believe that the Everlasting Father addresses the Son as the Supreme God. Now, keeping this interpretation constantly in view, begin at the commencement of the chapter, and read as follows: "God, who at sundry times and in divers manners, spake in time past unto the Fathers *by* the Prophets, hath in these last days spoken unto us *by* HIS SON, whom he *hath appointed heir* of all things, *by* whom also he made the Worlds." What! the "one only true" Supreme God hath spoken unto us *by his Son*, who is the "one only true" Supreme God? What! the Supreme God hath *appointed* the Supreme God *heir* of all things? Could any person be the self-existent God, unless he held from all eternity an *underived* possession of all things? And could the self-existent God, holding from all eternity an underived possession of all things, be *appointed heir* of all things? But, "*by* whom also he made the Worlds." Could it be said of the Omnipotent God, that he made the Worlds *by* the Omnipotent God? But read on—"Who (the Son) being the brightness of his (God's) glory, and the express image of his person."

What! the One Supreme God being the brightness of the One Supreme God's glory, and the express image of the One Supreme God's person,—being the brightness of *his own* glory, and the express image of *himself*?—Read again, "Sat down on the right hand of the Majesty on high." What! the only Supreme Majesty on High, "sat down on the *right hand of* the only Supreme Majesty on High,—on *his own* right hand?" Read on, "Being *made* so much better than the Angels, as he hath *by inheritance* obtained a more excel-

lent name than they." Can it then, be said of a person who is from all eternity the same self-existent God, that he was *made* so much better than the Angels as he hath by *inheritance obtained* a more excellent name than they? Could he who from all eternity possesses every conceivable perfection, and all possible glory and dominion and power, be said to have by *inheritance obtained* a more excellent name than was possessed by beings whom he had created?

"And again, when he bringeth in the First Begotten into the World;" Can it be said of the Uncreated God, that he was begotten, and brought by another, into the World? Now read the verse immediately following the text, "Thou hast loved righteousness and hated iniquity, therefore, God, even thy God, hath anointed thee with the oil of gladness, above thy fellows." My dear hearers, let me seriously ask, how is it possible for a man who is shocked at the accusation of holding to a plurality of Gods,—who professes to believe in *only One* Supreme God, and who would esteem it the grossest idolatry to acknowledge or worship more Gods than one,—how is it possible for any man avowing such a faith to believe, that Jesus Christ is the Supreme God, and yet that he was anointed by the Supreme God *above his fellows*, i. e. equals, and this, as a reward for his having "loved righteousness and hated iniquity?"

Mr. Baker, we are ready to admit, is a very ingenious reasoner. Few men can do better on the wrong side than he. But with all his ingenuity, how is he to extricate himself from these difficulties in which his system involves him? I cannot see how. Even his favorite *supposition* of the "two natures," if we should allow him the application of it, will,

as it seems to me, go scarcely a step to help him out. Let him take, for instance, the declaration in the second verse: "*Whom*" (i. e. the Son,) "*he*" (i. e. God,) "*hath appointed Heir* of all things, *by* whom also he made the Worlds." I would ask, in which nature, the Human or the Divine, was he *appointed Heir* of all things; and in which nature is it true that God *by him* made the Worlds? He will not surely contend, that Christ was engaged in the work of Creation in his Human nature, for the Worlds were made before he had a Human nature: and moreover, he has already contended for the Supreme Divinity of Jesus, on the ground, that he was engaged in the work of Creation. He must then admit that these expressions are true only of his Divine nature. But in his Divine nature, he contends, that Jesus is the Self-existent Supreme God. It then follows, that the passage teaches, that God *hath appointed* the Supreme God *heir* of all things, and *by* the Supreme God, made the Worlds. What can be more absurd than this reading? So, in the third verse: "*Who*" (i. e. Christ,) "*being the brightness of his*" (God's) glory, and the express image of his" (God's) "*person.*" Mr. Baker expressly contends, (on page 5,) that all this relates to his Divine nature. It is then as the Supreme God, that Jesus is the brightness of the Supreme God's glory, and the express image of the Supreme God's person. The sense of the passage then, is, that the Supreme God is the brightness of his own glory, and the express image (i. e. the exact likeness,) of himself.

Thus, I might enumerate a multitude of instances in which even the *supposition* of the "two natures" utterly fails to reconcile, on Trinitarian principles, the Scriptures either with

common sense, or with themselves. We see in what self-contradiction and utter absurdity, our author's interpretation of the passage under examination, involves the whole mass of surrounding Scripture. You will ask, how, then, is it to be construed? Why, if you insist upon retaining the present Translation, to which, so far as it relates to the decision of the main question before us, I am not at all anxious to object, I would take the word, God, to be used in its *inferior* sense.

No mistake would be greater than to suppose that this word, in the Sacred Scriptures, is applied solely, to signify the Supreme Creator. In numerous instances, it is a title given to *men*, to signify a Divine Commission with which they were invested. Thus, in Ex. vii. 1: "And the Lord said unto Moses, see, I *have made* thee a *god* to Pharaoh," meaning, that He had clothed Moses with a Divine Commission to the Egyptian King. So one of the commands given to the Israelites is, Ex. xxii. 28: "Thou shall not revile the *gods*," meaning, the Magistrates. Our Saviour in an address to the Jews refers to this same custom of giving the title of *god* to those ancient Prophets, who were commissioned by the Supreme Being to receive and deliver messages from Him. Thus, in John x. 34, 35, it is recorded, "Jesus answered them, Is it not written in your law, I said, ye are gods? If he called them *gods* unto whom the Word of God came, and the Scripture cannot be broken," &c. Now in this inferior sense, as a being "sanctified," and "sent," to be the highest messenger of the Divine Will, the most exalted agent of his power, and the most perfect image of his perfections, our Blessed Lord may very properly be styled God. If Moses, and the Jewish Magistrates, and others "to whom

the Word of God came," were called *gods*, it is certainly no less proper to give the title of god to Jesus, who was a vastly sublimer herald than either of them.

With perfect propriety, then, upon this interpretation, might the Supreme Being address *him* whom he had "appointed," and vested with power to act as the mightiest agent of his purposes in creating, and upholding, and judging the Universe—him who, together with all the purified subjects of his mediatorial Kingdom, shall outlive, in unfading glory, the wreck of all matter, and the ravages of all time—him to whom all other heralds of the Divine will must bow in acknowledgment of his superiority, and in reverence of the moral dignity and grandeur with which he is clothed—I say, with perfect propriety might the Eternal be supposed to address a being whom he had *thus* constituted and endowed, in this exalted language, "Thy Throne, O God, is forever and ever."

The text, then, as it now reads in our English Testaments, does not in the least conflict with our views of the nature of Christ; so that on *this* score, I have no occasion to fault the translation. Still, I know full well, that a rendering, which would not require so much explanation, may with the most entire correctness be given. Those of you, my hearers, who are acquainted with the Greek language, if you will turn to the passage in your Greek Testaments, will find that the word God may as well be supposed to be in the nominative as the vocative case; and if so, the translation may be, "God is thy Throne forever." This, I have no manner of doubt, is the true rendering. In which case, the text contains only a figurative expression of the Divine origin, and of the stability

and perpetuity of the Messiah's power. David, in a like figurative sense, calls God his Rock, his Fortress, his High Tower, &c. .

We pass on to an examination of Isaiah ix. 6—"Unto us a Child is born, unto us a Son is given, and his name shall be called Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace." You will observe that it was a *Child* and a *Son* to whom these lofty titles were to be given—names which imply that he must have had a Father. You perceive, then, that it would be a contradiction in terms to say that this *Child* was the UNCREATED ALMIGHTY GOD, or that this *Son* was the EVERLASTING FATHER of the Universe. Nothing could possibly be more absurd; but the text does not declare this—It does not assert that this Child and Son *was* the Mighty God and Everlasting Father, but merely, that his *name* should be so *called*.

The question then comes up, as this is a Jewish prediction, would the customs of speaking and writing among the Jews, justify one of them in saying, that a *created finite being* should be *called* the *Mighty God* and *Everlasting Father*? We reply, that they certainly would. It is well known that the Jews were in the habit of giving to their offspring, as an intimation of the parent's circumstances, or of their feelings, wishes or expectations in regard to them, the most high-sounding, and very often the holiest epithets. For instance, the distinguished individual who was *called* Joshua, was really called JEHOVAH THE SAVIOUR, for this is the English of the name Jeshua. So the Prophet who bore the name of Elijah, *was called* GOD THE LORD, for this is the English of Elijah. So the person who bore the name of Lemuel, *was*

*called* GOD WITH THEM, for this is the translation of the Hebrew name Lemuel. In like manner, Jesus was actually *called* GOD WITH US, for this is the meaning of Immanuel; and a most appropriate name it was, since, through him, the presence of God was made peculiarly manifest among men. So, the *Child* spoken of by Isaiah, in consequence of the conspicuous position he was to occupy in the World, might, in perfect accordance with the commonest customs of the Jews, receive Hebrew epithets which signify MIGHTY GOD and EVERLASTING FATHER. He might be *called* the MIGHTY GOD and EVERLASTING FATHER, whilst he *was* as really a created, finite and dependent child, as ever was Joshua, or Elijah, or Lemuel.

You perceive, then, that the text as it now stands in our English Bibles, does not prove the *Child* spoken of by Isaiah to be really the uncreated Almighty God.

But it is, perhaps, a truth worthy of notice, that the learned Jews, who ought to be supposed to understand as well as others the original language of their Sacred Books, translate the latter part of the passage thus: "The Mighty God shall call him a Wonderful Mediator, Father of his times, and the Prince of Peace." The correctness of this rendering is acknowledged by very many of the best Hebrew Scholars in Christendom; and no one can show that it is inconsistent with the original Hebrew text.

Our author represents that Jesus is called the *True God*. After what we have just seen in regard to the application of the title, God, to created and commissioned Heralds of the Divine Will, it might not, perhaps, be deemed necessary for the support of my views, to deny that the Messiah, by way of

eminence above all other "gods to whom the word of God came," was styled the *True God*; for it is not pretended that the title of the "*ONLY True God*" which he gave to the Father, is in any instance applied by an Inspired Writer to Jesus. But though it may not be absolutely necessary to the cause I am advocating, yet I conceive it to be important to the right interpretation of Scripture, to deny that it ever styles him the "*True God*." Our author quotes the last clause of 1 John v. 20: "This is the True God, and eternal life." Now, the question arises, to whom does the relative *this* refer? Mr. Baker seems to take it for granted that it refers to Jesus Christ. But this is by no means admitted. He would probably say, that in the usual and correct use of language, the pronoun *this* refers to the nearest antecedent, which, in the case before us, is Jesus Christ. But, let him apply this reasoning to another passage of the same *unlettered* author. 2 John, 7: "For many deceivers are entered into the World, who confess not that Jesus Christ is come in the flesh. *This* is a deceiver and an antichrist." Now, by insisting that the pronoun *this* must always apply to its nearest antecedent, John would be made to say that Jesus Christ is a *deceiver*, and an *antichrist*. We all know that John was an unlearned man, and that therefore it would be folly to expect from his pen, in every instance, a strictly classical accuracy of expression. We must be content to gather the meaning of what he says, as we are sometimes compelled to do of what is uttered by men of much higher literary pretensions, not by its strict accordance with the rules of critical grammarians, but by the general cast of the connexion in which it stands. Now, if you will read the whole of the 20th verse, you will per-



ceive, I trust, that the Being here called *the True God*, is not JESUS, but the FATHER. It reads thus: "And we know that the *Son* of God is come, and hath given us an understanding, that we may know *Him that is true.*" Know whom that is true? Why evidently the *Father*. "And we are in *Him that is true*, (even) in *His* Son Jesus Christ." We are in whom that is true? Why evidently again in the *Father*, in Him of whom it could be said that Jesus Christ was *His* Son. The word *even*, you will observe, is printed in your Bibles in *italics*, to denote that it belongs not to the original text, but that it is inserted by the translators. "This is the True God, and eternal life." Who is the True God? Why, plainly HE who is called "*Him that is true*," and of whom it is just before said that Jesus Christ is *His* SON. Plainly, then, the Father is the True God. My understanding of the text then may be expressed thus: "And we know that the *Son* of God is come, and hath given us an understanding that we may know *Him that is true*," (viz: God,) "and we are in *Him that is true*," (i. e. in God,) "in virtue of our having faith and spiritual life in his Son Jesus Christ." "This" (i. e. this God whom the Son of God has given us an understanding to know) "is the True God, and eternal life." That this was the understanding of the text by the most ancient fathers is evident. The words, "this is the True God," are not interpreted by any writer previous to the Council of Nice, (in the fourth century,) as referring to Jesus Christ; and after that age, Epiphanius, who was a Trinitarian, says, "Christ ought to be acknowledged the True God, though not so called by St. John." Many other Trinitarian authori-

ties of the most distinguished class might be cited to countenance the construction I have put upon this passage.

The conclusion, then, is, that it is the Father, and not Jesus Christ, who in this passage is styled the True God; and it is not unlikely that it was penned in view of one of the strongest Unitarian texts in the New Testament, viz: the declaration of our Lord in his address to the Father, as recorded in the Gospel of John: "And this is life eternal, that they may know **THEE, THE only TRUE GOD and Jesus Christ whom Thou hast sent.**"

Our author goes on to quote Rev. ii. 23: "And all the Churches shall know that I am He that searcheth the reins and hearts." That Jesus, acting as we have already shown, by delegated power in the capacity of Judge, receives also from the Father every qualification requisite to the proper discharge of the duties devolving upon this important trust, we fully believe. That Jehovah searches the reins and tries the hearts of men, is certainly true; but it does not thence follow, that every man who has a power to dive deep into the ruling passions and governing motives which sway his neighbor's heart, is the Eternal Jehovah.

We all know that some men have most astonishing capacities for probing the hearts of other men; and that Jesus in order that he may fulfil the several purposes of his mission, is gifted with a power to scan the secret recesses of the human bosom, vastly more penetrating and extensive than that possessed by any other created agent, we freely admit; but all this does not prove him to be the **SELF-EXISTENT, INDEPENDENT and SUPREME SEARCHER OF HEARTS.** If Mr. Baker had looked to the last clause of the 27th verse, he

## OF TWO NATURES IN CHRIST.

would have found the following qualifying phrase, which serves to explain the nature of every power to which our blessed Lord lays claim: "Even as I *received* of my Father." He professes to find something of vast bearing in favor of his views, in the expression "I am He." He says the language is remarkable, and asks "to whom does He refer?" Why most evidently, I answer, to the Messiah. Thus, you recollect, when Jesus was discoursing with the woman of Samaria, upon her saying "I know that Messiah cometh, which is called Christ; Jesus saith unto her *I* that speak unto thee **AM HE.**" (John iv. 25, 26.)

We have now gone through with an examination of every text referred to by our author under his fourth head of proof, for the Supreme Divinity of Jesus, and we certainly have not come to his conclusion, that "Doubtless, then, Christ is God." He says, indeed, "Give these names, give *any* of them to Peter, to Paul, to Gabriel, to the loftiest *created* being in the Universe, and there is blasphemy in it." But we have shown that the most important of these names are given in the Sacred Scriptures to mere men; that the Conqueror who bore the name of Joshua, was styled *Jehovah*, and that *Jehovah* himself gave the name of *God* to Moses and to the Jewish Magistrates: and it is in no taunting spirit that we offer a word of caution to poor finite men, lest in the warmth of party zeal they commit blasphemy against the Holy Spirit, by affirming that there is blasphemy in what He has positively done.

Our author next insists, with his usual earnestness, upon his text as furnishing for his doctrine the most conclusive evidence. Let me give you the passage entire as it stands in

the common translation. "Who being in the *form* of God, thought it not robbery *to be equal with* God, but made himself of no reputation, and took upon him the form of a servant, but was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross, wherefore God also *hath highly exalted* Him, and *given* Him a name which is above every name; that at the name of Jesus every knee should bow,—of things in heaven, and things in earth, and things under the earth; and that every tongue should confess *that Jesus Christ is Lord* to the glory of God the Father." Phil. ii. 6—11.

Now let us take a critical view of the most important expressions which make up this text, and we shall presently discover how far it goes to countenance the Trinitarian system. We will begin with the first clause, "Who being *in the form of God*." Mr. Baker says "Here the Apostle affirms that *originally*, Jesus Christ was in the form of God." What! Jesus Christ whom he regards as *originally* the SUPREME GOD HIMSELF, in the *form* of God in the *form* of HIMSELF? Or, are there *originally* two Supreme Gods, the one of whom may be said to be in the form, or express image, of the other? No, our author will not admit this. But what next? "Thought it not robbery to be equal with God." What! He who was *originally* the INFINITE and ONE ONLY TRUE God, thought it not robbery to be equal with HIMSELF? What possible consistency can you find in such language? What idea would you receive from being gravely assured that a certain being was in the form of himself, i. e. that he bore a perfect resemblance to himself,

that he looked exactly like himself—and, that he thought it not robbery to be equal with himself? Could you perceive the least propriety or sense in such a communication? And can you feel satisfied with giving a construction to the Sacred Scriptures which involves them in such confusion and jargon? But why need there be any difficulty in giving a rational and consistent interpretation to this text? I can see no necessity for any.

What then are we to understand by the declaration “Who being in the form of God, thought it not robbery to be equal with God?” Why, plainly, that not only was Jesus Christ originally created in the *image* and *likeness* of God, as, indeed, were our first parents, but that he was on earth the *visible representative* of the Father, clothed with wisdom, and authority, and power to manifest and execute His will, just as the ambassador of an earthly king is officially in the form of the monarch who commissions him; and that as such an ambassador would think it no robbery, no illegal pretension, to claim an authority, for all the purposes of the mission on which he is sent, equal to that of the king who sent him, so Jesus whom God “*hath highly exalted*” thought it not robbery,—no usurpation—no unauthorized assumption to lay claim to be equal with God, in respect to the work for which God had raised him up, and qualified him. The Supreme Being Himself, if He could have consistently acted in the Mediatorial Kingdom in His Own Person, without the instrumentality of an appointed agent, could not have discharged the several duties belonging to it more perfectly than Jesus, through the power delegated to him, was able to do. So that as it relates to the purposes of that Kingdom, Jesus was, in

virtue of power and authority entrusted to him, as really equal with the God who "appointed" and "sent" him, as is any agent, holding a full power of attorney for the transaction of certain specified affairs, for the purposes and within the limits of his commission, equal to him by whom the trust is committed. You will perceive that the entire passage is clothed in a figurative dress, in direct allusion to the custom among rulers to exalt and invest with authority, and confer title and dignity upon their ministers; which circumstance seems to render the illustration I have attempted to offer peculiarly in place. You will also perceive that Jesus is spoken of as being *exalted* as a reward of his obedience and death; and that the "name" which was above every name was not a title possessed by him from all eternity, but a "name *given*" him by the Uncreated God; and you will, also, notice as a striking fact, "that every tongue should confess that Jesus Christ is *Lord*," i. e. *Master*; (not that every tongue should confess that Jesus Christ is Jehovah;) and that this confession should be made, (not ultimately, to the glory of this "appointed" Master nor yet to the glory of any *Triune Deity*, but,) "to the glory of God the *Father*."

You perceive then that the text as it now stands in your English Testaments is utterly at war with Mr. Baker's views, and in perfect harmony with those of Unitarians. But it seems, that he was fully aware that this passage is condemned as a mistranslation. He says, "I am aware that those who reject our doctrine give another rendering to this passage, and indeed to *every* passage which we have quoted, or shall yet quote, numerous as they are! Now, is it not marvellous that *so many* passages should have been wrongly

translated?" But why does he say "that *those who reject* our doctrine give another rendering to this passage?" Why does he not come out like a frank and candid man, with the whole truth and say, "not only those who reject our doctrine, but very many of the most learned and distinguished Trinitarian Divines give another rendering to this passage?" Dr. Adam Clarke renders it thus, "Who being in the form of God, did not think it a matter to be earnestly desired to appear equal with God, but made himself of no reputation, &c." Tillotson, a distinguished Arch-Bishop of the Episcopal Church, renders it, "Did not arrogate to himself to be equal with God." The celebrated Whison translates it thus, "Who being in the form of God, did not assume to be equal with God." Others render it, "Who being in the form of God, did not think this likeness to God, a thing to be eagerly retained, but humbled himself, &c." Another rendering is "did not think of the robbery, the being equal to God." For my own part, though I am fully persuaded that the common rendering is incorrect, yet for any bearing it has upon the doctrine under discussion, I would not give a straw to have it changed. But what does Mr. Baker mean by asserting, that those who reject his doctrine give another rendering to *every* passage quoted in his Sermon, numerous as they are? Why, it is obvious that he means to give his readers the impression, that Unitarians have no other way to meet his interpretation of the numerous passages he presents than by taking refuge under a pretended mistranslation. Now, the fact is, he has not quoted a solitary text, which obliges me, for the support of my views, to fault the common translation. And you will notice in how remarkably few instances I have even intimated

the slightest objection to the usual rendering. "Now, is it not marvellous that" a man professing to be a Minister of the Gospel of *truth*, should thus gravely misrepresent the mode by which his opponents defend their sentiments? To convey the impression that the great body of Unitarians give another rendering than that contained in the common translation, to *every* passage quoted in his Sermon, for the Deity of Christ, is to convey an impression *utterly false*. But, although our author has conveyed such an impression, we choose in Christian charity to attribute it to his ignorance of Unitarian writers, rather than to any wilful design to mislead the public mind. Of all the passages he has quoted, "numerous as they are," I know of only four or five in which we should wish the common rendering to be altered. And I know of not even one of these texts, which in its *present* rendering, ought to present to a mind thoroughly acquainted with the phraseology of the Scriptures, any serious objections to the doctrines we hold. And in respect to those passages in which we do question the common translation, might I not successfully retort upon Mr. Baker, by demanding "if it is not marvellous," that "those who reject *our* doctrine," are compelled to place their chief reliance upon texts which all sound Hebrew and Greek scholars must admit are of doubtful rendering, whilst the rendering of the strongest and most numerous passages which *we* urge against *their* doctrine, they can find no color of a pretence for faulting?

We next find our author congratulating himself with the assurance that his "edifice is complete;" that "it is a Bible edifice, and glorious to behold." He, however, thinks it prudent, inasmuch as it is perfectly convenient "to throw around



it a wall of adamant;" and to this end, he says, "take this passage. John xiv. 8, 9, 10: 'Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father; and how sayest thou then, shew us the Father? Believest thou not that I am in the Father, and the Father in me?' "

Now, can it be supposed, that by the assertion, "he that hath seen *me* hath seen the Father," our Saviour intended to be understood to assert that *he* was the Father; that *he was his own Son and his own Father*? If the text proves any thing for our author, it proves all this. But we are sure he will admit this to be proving too much. Had he looked along the same chapter to the 28th and 31st verses, he would have met with expressions of the most unequivocal character, utterly at war with what he assumes to be the import of the verses he has quoted. He would there have found his blessed Lord, as if to avoid all possible misunderstanding of what he had before uttered, declaring, "*For my Father is GREATER than I.*" "*And as the Father GAVE me commandment, EVEN so I do.*" And if he had turned to the 17th chapter of John, 21st and 22d verses, he might have learned in what sense Jesus is in the Father and the Father in him. He would there have found him petitioning in a prayer for his followers, "that *they all* may be *one*, *as thou, Father, art in me* and *I in thee*, that *they also* may be *one in us*. And the glory which thou *gavest me I have given them*, that *they* may be *one even as we are one.*" And if he had referred to 1 John, iv. 16, he would have read, "*He that*

dwelleth in love *dwelleth in God*, and *God in him*." From all this he might have learned, that if the disciples could *all* be *one* in the same sense that the FATHER and JESUS are *one*; if *they* could be *one* in the Father and in the Son; if the glory which the Father had given to the Son was imparted by the Son to them, and that if every Christian who dwells in love, *dwells in God* and *God in him*, not only "he that hath seen" Jesus, but also he that hath seen the Christian spirit manifested by any of his followers, "hath seen the Father." It seems, then, too plain to require further comment, that the meaning of our Lord in his answer to Philip was simply this: that he had already given him a sufficient knowledge of the Father, that he, (Philip,) who had been so long with him, and heard his teachings concerning the character and will of God, and had seen the spirit of heavenly purity and benevolence exhibited through *him, the visible representative* of the Father, was already possessed of a true knowledge of the Father's being and perfections.

"For another wall of adamant," continues our author, "take the words of the Apostle, Col. ii. 9: '*In Him dwelleth all the fulness of the Godhead bodily*.'" "Was ever language stronger than this?" "Every word is emphatic." I reply, that language quite as strong as this may be cited in proof of the Supreme Godhead of the Ephesian Christians. If you will turn to Eph. iii. 19, you will find that Paul prayed for his brethren "that they might be *filled with all the fulness of God*"—language quite as emphatic as the text quoted by our author. For, surely, *all the fulness of the Godhead* is nothing more than *all the fulness of God*. Now, did the Apostle pray that his brethren might be the Supreme

God? Mr. Baker will not pretend it. Did he mean any thing more than that they might be eminently godly? He will admit that he meant nothing more. What reason then has he for inferring, that the same Apostle, when he speaks of the same fulness as dwelling in Christ, meant any thing more than that Christ was godly in an eminent degree? I can see none. Paul often employs like expressions to denote high attainments in godliness. Thus, in Eph. iv. 13, he says, "till we all come in the unity of the faith and of the knowledge of the Son of God unto a *perfect man, unto the measure of the stature of the fulness of Christ.*" Now, if we are to understand by the dwelling of the *fulness of the Godhead* in Christ, that he was the Supreme God, is it not plain that we must also understand, that when Paul and his Ephesian brethren were arrived unto the *mesasure of the stature of the fulness of Christ, they, too* would be just as much the SUPREME GOD as *he*? Whatever we are to understand by the fulness of the Godhead dwelling in Christ, we find Paul declaring, in Colos. i. 19, *not* that it dwelt in him *underivedly, from all eternity, of his own* infinite will and pleasure, but that "it pleased *the Father* that in him *should* ALL FULNESS dwell."

Now, I challenge Mr. Baker to point me in all the Bible to a stronger expression for the Godhead of Christ, than I can furnish, in 2 Peter, i. 4, for the Godhead of every Christian. The concluding words are these: "That *ye* might be *partakers* of the DIVINE NATURE."

By taking a broad and critical survey of the manner in which the Sacred Writers were in the habit of expressing themselves, we shall soon learn how unjustifiable it is to build

up a doctrine confessedly mysterious, opposed to reason, and to several of the most plain and positive texts, as well as the current and unembarrassed strain of the Scripture, by appeals to a few scattered passages of such indefinite and ambiguous language as those which have just passed under our notice. Whilst, by exercising the rules of interpretation laid down in a former part of our discourse, we find no difficulty in gathering a satisfactory understanding of the general sense of the Bible, we honestly confess, that upon the principles adopted by our author, we know of no book so utterly involved in contradictions, confusion and jargon.

We have seen what sort of security his "walls of adamant" afford his doctrine. And here the testimony which he professes to draw from the Sacred Writings, he appears to regard as closed. There are however, in the subsequent parts of his Sermon, allusions to a few other texts which we shall take the liberty of examining in this connexion. He quotes 1 Tim. iii. 16: "And without controversy, great is the mystery of godliness. God was manifest in the flesh." In this passage you will discover, by reading the whole verse, that if the word *God* is to be admitted at all in it, it must necessarily be understood in its inferior sense. I will give you the entire passage as it now stands in the common version: "And without controversy, great is the mystery of godliness. God was manifest in the flesh, *justified in the Spirit*, seen of Angels, preached unto the Gentiles, believed on in the World, *received up* into glory." Now, could it be said of the Self-existent God, who from all eternity was an immutable and a perfect Spirit, that He was "*justified in the Spirit*?" And could it be said of that Omnipresent Being who dwells for-

ever unchangeably in perfect glory, that he was "*received up into glory*?" But as Dr. Adam Clark admits, instead of God, several manuscript versions have *which*, or *who*. The present rendering is admitted by the best Trinitarian Commentators to be so exceedingly doubtful, that no important dependance can be placed upon it. In a correct translation of the original Greek, as it is found in the most approved ancient MSS. the word "*God*," we maintain, should be omitted, and, "*he who*" substituted for it. The reading would then be, "*He who was manifest in the flesh, was justified*," &c. This reading, you perceive, is perfectly consistent and intelligible. As to the mystery here spoken of, you will bear in mind that it is not, as Mr. Baker seems to suppose, the mystery of the *Godhead*, or the *Divine Nature*, but the "*mystery of godliness*," i. e. of piety or religion. The word "*Mystery*," as used in the Sacred Scriptures, does not mean an absurdity, nor any thing in itself *unintelligible*, but merely something which *is* or *has been concealed*. The meaning of the Apostle, then, seems to be this: "Great is the scheme of gospel grace, (or the method which God has chosen to redeem and render godly rebellious sinners,) which has been so long hidden from men, but is now revealed through Jesus Christ. *He*, the greatest Herald of the Divine will, and the highest agent of the Divine power, who was manifest in the flesh, was justified in the Spirit, *seen* of the Messengers of God, preached unto the Heathen as *he* Saviour of Gentiles as well as of Jews, believed on in the World as the Messiah of ancient prophecy, and finally, as a most astonishing proof of the Divinity of his mission, raised from the dead and received up into glory." "Without controversy," all this is a most wonderful display of Divine

power and love; but I can see nothing in it contradictory to my reason, nothing at which either Paul or Mr. Baker, or any Christian believer, ought to "*stumble*," but I see every thing in it, in which we all have occasion to glory.

Our author on page 15, makes allusion to several passages of Scripture, which he deems so utterly "at variance with each other" without the aid of the "two-fold nature," that he exclaims, "Now, deny our doctrine, and *I DEFY any man on earth or Angel in Heaven*, to reconcile these passages." These are SWELLING WORDS, and in the face of so bold a defiance, it may seem adventurous for an humble individual to contest the point with the Rev. author, where, according to his own esteem, the intellect of a Gabriel would have to quail before his stupendous researches; still we do have the presumption to declare that whilst we utterly *deny* his doctrine we find not the slightest difficulty in so understanding these passages, that they appear in perfect harmony with each other, and with the current teachings of the Sacred Volume.

He says, "For instance, in one place Jesus Christ is called a man; in another place, God." So, too, we reply, in one place, Moses is called a God; in another place, a man. So, also, the Jewish Magistrates were called Gods; and yet they were men. "If He called them Gods," to use the very words of our Saviour, to whom the word of God came," why may not Jesus the "well beloved Son," the "chosen," "appointed," "sanctified," and "sent," of God, be, in virtue of his Divine commission, with equal consistency, called God, whilst yet, as to his nature, he was a man? We see no more difficulty in the one case than in the other; and with a knowledge of the customary use of language among the Jews, we

discover nothing in either case to mar the harmony of the Scriptures. "In one place," continues our author, "Jesus Christ is called David's Son; in another place David's Lord." True, as the appointed Messiah, Jesus was the Lord; i. e. Master of David, as well as of all of his race. But read the whole connexion, and you will perceive how utterly inconsistent with it, is the idea, that David regarded the Messiah as the Supreme Jehovah. David is represented as saying, "THE LORD said unto *my Lord*, sit thou on *my right hand* till I make thine enemies thy footstool." Now, if David's *Lord* had a LORD who *commanded* him to sit upon *His* right hand, until *He* should make his enemies his footstool, then it is evident, that *this Lord* who was so commanded, was not the SUPREME ONLY TRUE GOD, THE LORD OF LORDS, but, that he was a *subordinate Lord*, subject to the authority, and dependent on the power of a BEING ABOVE *him*. David, whilst viewing by the illuminations of the Divine "*Spirit*," the predicted Messiah of his Nation, with great propriety is represented as calling this wonderful object, this glory of his expectations, this glory of his house, and hope of his people, "*my Lord*;" but I cannot see how any one can reconcile his language with the supposition, that he regarded him as the Supreme God. We see, then, no shadow of a difficulty in the fact, that Jesus is called in one place David's Son, and in another place, David's Lord. By legal descent in the line of David, he was his Son, whilst in his official capacity as the Messiah, he was David's Lord. "In one place," continues our author, "he says, '*My Father is greater than I*;' in another place, '*I and my Father are one*.'" As this last is one of those easily remembered texts which is in the mouth

of every Trinitarian, I propose to give it particular attention. You will find it recorded in John x. 30. The circumstances attending the declaration of it, were these: The Jews put to Jesus the following demand, "How long dost thou make us to doubt? If thou be the Christ tell us plainly." He replied that he had told them, and, that they believed not. He then appealed to the works which he did in the "Father's name," as furnishing satisfactory evidence of his Messiahship. He went on to speak of his followers. He spoke of their knowledge of him; of their attention and obedience to his voice, and of their eternal safety. He declared, "My Father which *gave them me* is *greater than all*, and no man is able to pluck them out of my Father's hand;" and immediately adds, "I and my Father are *one*." Here, you will observe, he represents *not* that his followers were *originally* HIS, which they must have been, if he were the *Eternal Creator*, but that they were a *gift* to him from the Father; as he says in another place, "*Thine they were* and thou *gavest them ME*." You will also observe, that he declares "*My Father is greater than ALL*." If *the Father* is *greater than ALL*, then he is greater than the *Son*. In what sense, then, are we to understand that he and the Father are *one*? We reply that they are *one* in promoting the work of human salvation. Jesus may be regarded as one with the Father, in a like sense with that in which, for instance, Joseph, as Prime Minister of Egypt, may be said to have been one with Pharaoh, in promoting the salvation from famine, of the inhabitants of that land. But I may be asked, did the Jews so understand our Lord? I reply, that it seems that they *were guilty* of most wilfully perverting his language.



They certainly had no right from anything that appears in the connexion, to understand him as meaning that he was the Eternal God. For, in the first place, it may be well enough to remark, that the demand they had just made of him, and which occasioned this reply, was *not* to tell them whether he was the Infinite Jehovah, but whether he were the *Christ*, i. e. the Messiah. Now, we all know that these Jews had not the slightest idea that their Messiah was to be the Supreme God of their fathers, but, that they expected him to be merely a great temporal Prince to redeem their nation from a foreign yoke, and to effect a general correction of civil and religious abuses.

And, in the second place, it is worthy of observation, that he had just assured them that the Father was *greater than all*, and that he *derived* his dominion over his followers as a *gift* from the Father. Had these enquirers, therefore, been honest and candid men, it appears hardly possible that they could have taken from his words the idea, that he claimed to be the Supreme God; and we shall presently see that Jesus actually arraigned them with the charge of perverting his meaning. In the verses immediately following, it is recorded, "Then the Jews took up stones again to stone him; Jesus answered them, many good works have I shown you of my Father; for which of those works do ye stone me? The Jews answered him, for a good work, we stone thee not, but for blasphemy, and because that thou being a man, makest thyself God." Here, you will observe, that the Jews came out boldly with the charge that Jesus represented himself as God. Now if this charge were just, ought it not to have been expected, that Jesus would come out with his charac-

teristic honesty, frankness, and courage, in acknowledgement of its justice. If he were really God, ought it not to have been looked for, that he would meet this accusation of blasphemy, by asserting unequivocally to his enemies, that there was no blasphemy whatever in his declaring himself to be the Eternal God for it was a solemn truth? If our Lord had actually lain claim to Supreme Divinity, all this, it seems to us, was most naturally to have been expected from him. But in his answer do we find any thing like this? Not a syllable: every thing of an entirely opposite character. This is a most remarkable fact; and in my view weighs with most overwhelming power, against the doctrine under discussion. But let the reply of Jesus tell for itself, "Jesus answered them, Is it not written in your law, I said, Ye are Gods? If he called them Gods, *unto whom the Word of God came*, and the Scripture cannot be broken; say ye of him whom the Father *hath sanctified and sent* into the world, Thou blasphemest; because I said, I am the *Son of God*?"

Now, I seriously ask, if this language, so far from asserting the Eternal Godhead of Jesus, was not most obviously framed to give the impression to his accusers that he admitted that if he had actually claimed to be the Supreme God, their accusation against him of blasphemy, would have been well founded? What can be plainer than, that, he defended himself by calling their attention to the fact, that, in their ancient Scriptures, those who were made the special organs and agents of the Divine Will, were called Gods, and urging that if *they*, "to whom the Word of God came" were, in consequence of the Divinity of their mission, considered so far *One* with God in the execution of his purposes, that they re-

ceived his very *name*, that they were actually *called Gods*, what propriety was there in their charging *him* "whom the Father hath *sanctified* and *sent*," with blasphemy, merely for saying, what only amounted to a declaration that he was the "*Son of God*" i. e. *the Messiah, the Christ*, the *chief* organ and agent of the Father's purposes, and therefore *one* with Him, in carrying on the works which His infinite benevolence had designed? What else, could these Jews have understood, what else did they understand him to mean? And what else, ought *we* to receive from his words? I can conceive of nothing else. And, it is a circumstance worthy of notice, that we have no account, that, after this conversation, among all the charges which the Jews brought against Jesus and his Apostles, they ever accused *him*, or *them*, with maintaining that *he* was God. This is rendered the more remarkable from the well known fact that of all crimes in the World, a Jew would esteem *this* the greatest. Yet notwithstanding all their madness and fury against our Saviour, when he appeared before the Council, and they were ready to give color to any trifling circumstance and lay hold of any sort of evidence against him, they were unable even, to bribe a false witness, or to gather the slightest testimony, in support of their charge of blasphemy, other, than, that, he had *said*, he could raise up the Temple in three days.

I trust, it is now plain to you in what sense Jesus is *one* with the Father;—that he is one with him, as a worker together with him, in the advancement of Gospel salvation. In a like sense the Apostle, represents himself and his brethren as "*workers together with God*." 2 Cor. vi. 1. Indeed the language of Paul in reference to himself and his fellow-labor-

er Apollos, and of their co-operation with God, in forwarding the work of redeeming grace, goes, as it seems to me, just as fully to prove, not only, that Paul and Apollos were *one and the same being*, but also that *they* were *Divine*, as the declaration of our Lord, "I and my father are one," goes to prove that, *he* and the Father are *one and the same Eternal and Almighty Being*. For, his words are, "*I* have planted, *Apollos* watered;—Now *he* that planteth, and *he* that watereth are *one*;—For, *we* are *laborers together with God*." 1 Cor. iii. 6, 8, 9. In fine, there are so many senses in which two distinct persons may be said to be *one*, without implying a unity of nature, that it seems strange to me to suppose, that our author can be serious in urging for his doctrine the text in question. For instance, in Mat. xix. 5, our Saviour says, of the husband and wife, "and they *twain* shall be *one* flesh." Yet Mr. Baker does not believe that the husband and wife are one and the same individual. No, all that he understands by this language, is, that God designed the married pair to be *one in affection*, in harmonious living, and in the general promotion of each other's welfare and felicity. And all that he understands by the expressions just quoted from Paul, is, that Paul and Apollos, were *one*, and *laborers together with God*, in advancing *one and the same glorious work*. Why, then should he attempt to create any difficulty from the declaration of Jesus "I and my Father are one?" Why should he pretend to understand that our Lord meant by this language any thing other than that *he* and his Father were *one* in purity of intention,—in holiness of feeling and in carrying forward the glorious work of Mediatorial grace? By turning to John xvii. 11, 21, he will find our

Saviour praying for his disciples that they may be *one* as *he* and the Father are *one*. His language is "Holy Father, keep through thy own name those whom thou hast given me, that they may be *one* as *we* are. Neither pray I for these alone; but for them also which shall believe on me through their word that *they all* may be *one* as *thou* Father art in me, and I in thee, that *they also* may be *one* in us." From all this we learn that Jesus may be said to be *one* with the Father in a certain sense, without having any more claims to being the Supreme God, than had his Apostles, or than have any Christian believers. Upon our view then there is no difficulty in the case. But how our author can reconcile with the doctrine that Jesus is in one nature the Only True God, such an unqualified declaration as is that which he has quoted, viz: "My Father is *greater* than I," I am at a loss to conceive. You will observe, that our Lord does not say "than I" *am in my human nature*, but unqualifiedly "than I." No intimation is given in the connexion, or in any part of the Sacred Volume, that the pronoun I, in the mouth of Jesus is to be understood differently from what it is to be understood in the mouth of John or Peter, or any other person. We dare not then presume to quibble about such a direct and positive assertion. We feel compelled to understand our blessed Lord to *mean* exactly what *he says*. He *does say* "My Father is greater than I," and we fully believe that he says the truth. Now we have seen that an *inferior* may consistently be said to be *one* in certain senses with a *superior*; but we know of no sense in which of *two persons* in *all* respects *equal*, *one* can be properly said to be greater than the *other*.

We know of no sense in which the only True God can be called greater than *Himself*.

Our author proceeds, "In one place he" (Jesus) "is said to be a Lamb slain; in another the Prince of Life, who only hath immortality." Where he found this last text I know not; I have never seen it in the Bible. In Acts iii. 15, Peter calls Jesus the Prince of Life, but so far from representing him as the Self-Existent God who alone hath immortality, he upbraids the Jews for having *killed* him, and declares that God *raised* him from the dead. His words are "And *killed* the Prince of Life, whom God *hath raised* from the dead." And in 1 Tim. vi. 15, 16, I find it declared, not of Jesus, who had a mortal body, who *dwelt* among men, and was *approached* by them, and who *was seen* by hundreds even after his resurrection, but of Jehovah, He "the blessed and *Only* Potentate, the King of kings, and Lord of lords, dwelling in the light which no man can approach unto; whom no man *HATH seen* nor *CAN see*," of *Him* I find it declared "Who only hath immortality." If Jesus is called the Prince of life, it is also asserted that "him hath God *exalted* to be a Prince," not that he was so underivedly and from all eternity. If he has the power of communicating life to others, he has it not inherently, but as a *gift* from the Father. Thus he declares of the Father, "So hath He *given* to the son to have life in himself." Thus you perceive how easily all these passages are reconciled, Mr. Baker's defiance of "man on earth and Angel in Heaven" to the contrary notwithstanding.

"And now," says he, in his usual style of self-satisfaction, "to place the beauteous crown upon the whole, hear the

words of our Blessed Saviour himself." "I am the root and the offspring of David, the bright and morning star." "This is one of the most remarkable passages in all this volume: and it most clearly, and powerfully and beautifully confirms all that we have said." In tracing our author we have been so accustomed to meet with "walls of adamant" and "crowns of the whole" and "clear, and powerful, and sweet and beautiful confirmations" of his doctrine, and we have had so frequent occasion to weigh what all these fine expressions amount to, that we are hardly surprized to find him making so much parade about one of the most simple and intelligible declarations of Scripture. Our author takes for granted, what is by no means admitted, that Jesus in calling himself the root of David, meant that he was "the source of David's being." In several instances in the Sacred Scriptures he is spoken of under the figure of a root, but no where, we believe, in connexions which should induce us to regard him as the prime source of all being. In Isa. liii. 2, he is spoken of as "a root out of a dry ground;" and the same Prophet as quoted by Paul, Rom. xv. 12, says in respect to him, "There *shall be* a root of Jesse, and he shall rise to reign over the Gentiles, in him shall the Gentiles trust." Here it is declared, that "*there shall be*, a root of Jesse," not that *there was* from all eternity a root from which Jesse was to spring, *the source of Jesse's being*. No, the evident meaning is that from the seed of Jesse there shall be a root, which root is Christ, in whom the Gentiles were to trust. So the obvious meaning of the declaration of our Lord "I am the root and the offspring of David, the bright and morning star" appears to be this; that as a lineal descen-

dant, in a legal point of view, from the seed of David, he was his *offspring*, and that in his official capacity as the Messiah, he became the root of the choicest hopes and expectations of David, and of the chief glory of his house and people. In a like sense many a child has been exalted to official stations, which rendered him his father's lord, and a fruitful root of his prosperity and honor. With great propriety too, is our blessed Lord called "the bright and morning star," since from a night of spiritual darkness he ushered in the glorious day of gospel light. You perceive then, how far-fetched and unwarranted is the construction which our author urges for this passage; and I leave you to judge of the merits of a doctrine whose advocates are compelled to bring to its support such a text, professing to regard it as "one of the most remarkable passages" in the Bible, "*clearly and powerfully and beautifully*" to confirm its truth.

Our author thinks his doctrine "*falls beautifully* in with the account given of our blessed Saviour whilst he tabernacled here on earth." "In this account," he says, "circumstances of humility, and circumstances of grandeur, are made strangely and *sweetly* to blend together, indicating at the same time both his *Human* and *Divine* nature." In the enumeration of particulars which follows, we see every thing to prove him a created, dependent, humble and obedient being; but we meet with nothing that exhibits him as the Self-Existent, Supreme God. We are willing to bring into view even a greater number of circumstances attending him than Mr. Baker has referred to, and in all, we see no evidence of his Supreme Divinity. We will begin with his birth; Mr. Baker will say it was miraculous: so was that of Isaac



and of John the Baptist, but this does not prove either to be the Uncreated Jehovah. Is it urged, that he was called the Son of God? This no more proves his Supreme Divinity, than it does that of the whole Jewish nation. God says to Pharaoh, Ex. iv. 22, "Israel is my son: let my son go." Again, he says, "Bring my *sons* from afar and my daughters from the ends of the earth." Again in Jer. xxxi. 9, He says, "I am a *Father* to Israel, and Ephraim is *my first born*." Will it be urged, that Jesus is called the *form* or *image* of God? So, in respect to our first parents, it is declared, Gen. i. 27, "So God created man in *his own image*; in the *image of God* created he him." And so, the new man or regenerated christian, is created "after," i. e. in the image of God. Thus, Eph. iv. 24, "And that he put on the new man, which *after* God, is created in righteousness and true holiness."

Mr. Baker speaks of the miracles of Jesus, declaring that he did them "*like a God*;" yet he will admit, that Moses, and the ancient Prophets and the Apostles performed miracles also, and why might he not as well say that *they* did them "*like a God*?" Will it be said that Jesus had power to forgive sins? A like power was committed to the Apostles. Jesus said to them, "Whosoever sins ye remit, they are remitted." Does Jesus act in the office of a Judge? So do his Apostles, for he declares to them, Mat. xix. 28, "Ye shall sit upon twelve thrones *judging* the twelve tribes of Israel." And Paul demanded of his Corinthian brethren, 1. Cor. vi. 2, 3, "Do ye not know that SAINTS shall *judge* the WORLD? Know ye not that WE shall *judge* ANGELS?" Now, in whatever sense this language is to be understood, it

shows beyond all doubt, that beings *less than a God* will judge the **TWELVE TRIBES OF ISRAEL**, the **WORLD**, and even **ANGELS**. We derive, then, no more proof for the Deity of Jesus, from his sustaining the office of Judge, than we do for the Deity of the Disciples, and of Paul and his Corinthian converts. Finally, was Jesus raised from the dead into immortal glory? A like blessed destiny awaits all of his true followers ; but this does not prove them to be God. From all this, it appears that the distinction betwixt Jesus and other created intelligences, lies not in the *Deity* of his nature, but in the vast *superiority* of the power and dignity and glory with which he is invested by the Father.

We have now completed our examination of all the texts brought forward by our author in proof of his doctrine ; and we believe that we have accomplished what we set out to do, which was, to show that the Scriptures admit of a consistent interpretation, without introducing the *supposition* of the "two natures." This doctrine, then, is not necessary to the harmony of the Sacred Scriptures ; nor can we discover any valuable purpose to which it is necessary. But, says our author, "How essential the two-fold nature of Christ is to the various parts of the Mediatorial work." He goes on to ask, "Suppose that Jesus were a mere man, what could his obedience avail? He would have to say as we do, I am an unprofitable servant. But, according to the Scriptures, 'by his obedience shall many be made righteous.' He must, therefore, have a **HUMAN NATURE** to obey the law and a **DIVINE NATURE** to give merit to his obedience." That the obedience of Jesus is of paramount importance in bringing sinners to righteousness, and that he must have a human nature to obey

the law of God, are most manifest truths; but how it is necessary to have a Divine Nature, *to give merit to his obedience*, we are at a loss to discover. If, by supposing Jesus to be a *mere* man, Mr. Baker means to suppose that he was a *sinful* man,—a man in any respect disobedient, then I grant, that “he would have to say as we do, I am an unprofitable servant.” But if it be true that he was tempted in all points as we are, and yet without sin; if he could challenge his enemies with the demand, “Which of you convinceest me of sin?” if he “was faithful to Him that appointed him,” would it be then true that he was in any wise unprofitable? According to the author’s own views, it was in his *Human* nature *only* that Jesus could render obedience. Now, let me ask, how he can make it appear, that the complete obedience of Christ, in his human nature, could receive any additional merit from the fact of his having another nature which was infinitely above all obedience. If the Divine Spirit so sanctified him as to render him capable of a complete obedience, why has not that obedience the full merit which it possibly could have, even, upon the supposition that Jesus possessed a Divine Nature? Why, would not an obedience originating in, and sustained by, the continual communications of God’s Spirit to him, be as worthy, and as sufficient to occasion “many to be righteous,” as it could be, even, on the assumption of the two-fold nature? I cannot see why.

But, again, he says, “He,” (Christ,) “must have a human nature to suffer, and a Divine Nature *to give efficacy* to his sufferings.” Now, without stopping particularly to enquire into the nature of the Atonement,—a subject too broad for our present limits,—it may be sufficient to observe, that we

look upon the sufferings of the Saviour as among the most essential means connected with his mission, for redeeming the human soul from sin; but in what way the value of these sufferings is enhanced by the doctrine of the "two-fold nature," we confess ourselves unable to understand. That the Divine Nature did *not* suffer, Mr. Baker admits. He says expressly, "But the Divine Nature *cannot* suffer—*cannot* be wounded for our transgressions, nor bruised for our iniquities." How, then, is it, that this supposed union of an infinitely happy Divine Nature, has any thing to do in rendering more effectual the miseries endured *only* in the Human? Why, our author opens the way for an illustration of the matter, by asking, "If Jesus were a *mere man*, what could his sufferings avail?" Now, if by the phrase, "a *mere man*," he means, that Jesus was ordained to no higher purposes, was invested with no higher offices, and clothed with no higher authority, than are ordinary men, than have been even the most devoted martyrs since his death, why, in that case, we reply, that *his* sufferings would avail no more than their's. But if, as we maintain, Jesus was a being vastly elevated above the common level of humanity; if he was "chosen," "sanctified," and "sent" by the Father, to be through sufferings, the Saviour of the World, what *mere man*" shall presume to question the wisdom and power of Almighty God, to render his sufferings adequate to every purpose to which they were ordained? I demand most earnestly, of Mr. Baker, or any other Trinitarian, to show me any substantial reason, why the Divine Nature of Almighty God, existing in one person, the *Father*, would not, by its sanctifying communications, be

able to impart as much dignity and efficacy to the obedience and sufferings of the human nature of Jesus, as it could be supposed to do, were it even to exist in the "mysterious union," which he and his brethren advocate?

I am not much in the habit of breathing defiance to men on Earth; still less, to Angels in Heaven; but if I were so, I know of no question which I would sooner, taking up the language of our author, "defy any man on Earth, or any Angel in Heaven," rationally and satisfactorily to answer, than the one I have just proposed. And if this question be unanswerable, it must be plain, that the doctrine of the two-fold nature in Jesus is not essential to any part of his Mediatorial work. But, our author appears to imagine, that he has hit upon an illustration which shows, most clearly, "how the *sufferings* of the human nature can be stamped with so much value," by its "mysterious union" with the "Divine Nature," which "*cannot suffer*." With his wonted confidence, he says, "There need be no difficulty. Here is a clod of earth. In that form you may strike it about at your pleasure; no harm done. But let this clod of earth be formed into the body of a man—let it be united to the *soul* of a man, a Prince, a King, or a Conqueror; and, verily, you may not *now* strike it about at your pleasure! Who does not see that an injury done to that clod of earth, in its new form as united to the *soul* of a man, a Prince, a King, or a Conqueror, is to all intent and purposes the same as an injury done to the *soul* of that man, that Prince, that King, or that Conqueror?" And, let me add, by way of reply, who does not see a plain reason for this? Who does not see, that blows inflicted upon a man's body, affect the *happiness* of his *soul*? Who does not see, that

the *soul* of man *can suffer*, and actually *does suffer*, by the injuries done to its body? Who does not see, that the principles of self-love and self-protection, render the soul keenly alive to any violence offered to its material tabernacle? And who does not see, that were it not for these facts, that if, for instance, the *human soul* were so constituted, that it "*could not suffer*," neither from a sympathy with animal pains, nor from apprehensions of personal danger, nor from a sense of indignity, and bitter resentment of insult,—who does not see, I demand, that, in this case, the *soul* of a man would receive as little injury from the striking of his body, as from the disturbance of the plainest clod of earth in his garden? How, then, does it appear, that, because the *soul* of man which *can* and *does* suffer in the sufferings of its body, receives an injury from the injuries done to its body, *therefore*, "by virtue of the UNION of the *Divine Nature*," which "*cannot suffer*," with the Human, "the sufferings of the Human, are, AS IF *they were the sufferings of the Divine Nature*?" If such a conclusion, from such premises, is not *utter nonsense*, I know not what is.

Our author proceeds to say, "It is the *altar* which sanctifies the *gift*. The very words of Christ himself." But, observe, it is *not* "the very words of Christ himself," that he has a Divine nature, which "*cannot suffer*," and that, the circumstance of his having such a nature, sanctifies the sufferings endured *only* by his human nature. No, we have never learned that our blessed Redeemer ever said any thing of this import. And, I ask again, for *one solid reason* to show *why* the INFINITE SPIRIT, existing, as *we* believe HIM to exist, in ONE UNDIVIDED PERSON, THE FATHER, and confining his dwelling place to no one single tabernacle of clay, could

not, by the communications of His gracious influences as effectually *sanctify the gift* of Christ's sufferings, to the salvation of men, as He could be supposed to do, even on the assumption of the "two-fold natures." Let the purposes of these sufferings be what they may, Mr. Baker has presented nothing to satisfy us, that, these purposes might not be as FULLY answered *without*, as *with* the supposed union.

I now demand the production of a single text from the Sacred Volume, which states, that the sacrifice of an Infinite Being is required for the salvation of man. I cannot find one. Our author has not presented one. He, indeed, quotes, "It behooved Christ to suffer." "Ought not Christ to have suffered these things?" "Without the shedding of blood there is no remission," &c. But neither of these passages declares, that, "it behooved the INFINITE GOD to suffer;" neither demands, "ought not the DIVINE NATURE to have suffered these things?" neither affirms that, "without the shedding of the blood of the SUPREME BEING, there is no remission." No, nor betwixt the lids of the Bible, is there a solitary declaration, that, the Divine Justice, ever required an *Infinite Sacrifice*. Declarations of this character are to be found in *human creeds*, "the work of *men's hands*," but *not* in the WORD OF GOD.

Our author then has failed to show, that Infinite Sufferings were ever required; and if required, he has failed to show that they were endured by Jesus Christ. He has expressly admitted, that, "the Divine Nature *cannot* SUFFER, *cannot* be wounded for our transgressions, nor bruised for our iniquities." So that the Infinite Atonement, so much dwelt upon by our Trinitarian brethren, is, after all, upon their own

admissions, in effect, reduced down to just what we believe to be, the simple truth; that *not* God, but, a created, dependent, finite, and mortal being, suffered and died for sinful man; and that God has ordained this suffering and death of Jesus, to be an effectual means in the hands of His infinite grace for the redemption of sinners from sin and misery, to holiness and happiness.

Mr. Baker thinks he discovers *another* necessity for his doctrine. He says, of Christ, that, he must have a HUMAN NATURE, *to have a brother's heart*, and that he has "a DIVINE NATURE *to have an Almighty Arm.*" We cordially agree with him, that, "we need a Saviour that can come near and not overwhelm us; one that can be touched with a feeling of our infirmities; having been tempted in all points, like as we are, yet without sin. Such a Mediator, we poor children of the dust, do greatly need." Indeed, his reflections upon the sympathy, the tenderness, and condescension of Jesus are all admirable. We rejoice with him, that our blessed Redeemer "has a human nature to sympathise with us." But when he speaks of the necessity of his having "a Divine Nature to succor, and to save us," he is transcending, as it appears to us, the authority of the Divine Testimony. We can conceive of no such necessity. We regard our Saviour as having a *brother's heart*, filled with all the affection which we have just seen attributed to his Human Nature; and, at the same time, we believe, that, God has invested him with every power necessary to our aid and salvation. And with *these* views, we rely upon him for succor and salvation, with as much confidence as we possibly could do, under the influence of *any views whatever.*



There is, *yet, another* consideration, which seems in the author's eyes to stamp importance upon his doctrine; and that is, that it furnishes "an unanswerable argument for the truth of the Christian religion." "*Such a doctrine,*" he affirms, "unrevealed, could never have entered the mind of men, or Angels?"\* If it is to be supposed, that the more incomprehensibility and apparent absurdity a doctrine carries with it to our understandings, the greater is the evidence, that it is not of human origin, but that it *must be* a revelation from Heaven, why then we may justly suppose, that the divinity of the doctrine in question rests on the very firmest foundations imaginable. On the same grounds, a Roman Catholic might claim the strongest proof for the Divine origin of his doctrine of Transubstantiation, and affirm, that it furnishes the most unequivocal evidence of the truth of the Christian religion. With like propriety might he assert, "*Such a doctrine, unrevealed, could never have entered the mind of men or Angels!*" It is, indeed, a mournful reality, that we do find many doctrines of wide prevalence so manifestly absurd, that to a considerate understanding, it would be still more mournful for the interests of religion, if the conclusion should prevail, that all the wild vagaries which have rioted in the distempered brains of religious fanatics, have, in their very strangeness, and remoteness from human reason, a sufficient evidence that they came as revelations from God. Now, of all the false doctrines which frail men have attributed to the Sacred Scriptures, I know not of one more thoroughly adapted to bewilder the intellect, and to stagger the faith of investigating minds, than is that of the "two natures," including the whole "*mys-*

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\* See page 23, of his Sermon.

tery of the Trinity." I know not of one, which has been a more efficient and fruitful source of scepticism and of confirmed infidelity.

However it may be with Mr. Baker and his brethren, as for us, we find so many other arguments which we deem unanswerable, for the truth of the Christian religion, in doctrines plainly revealed, that we have no disposition to invent the "mystery of the two-fold nature," for the purpose of being able to wage a more successful warfare with infidels.

Before concluding the present general division of my discourse, I deem it not unsuitable to remark, that, the doctrine of the "two natures," gives no additional authority to the teachings of Jesus. It invests the truth he has declared, with no stronger claims upon our confidence,—with no greater power over our souls, to maintain that the Divine Nature formed a part of his being, than it does, to hold with us, that although this Divine Nature did not form a part of his being, yet, existing in the Person of the Father, It dictated to the Mediator, all that he uttered, and performed. We look upon his authority, indeed, as delegated authority; but, being delegated from GOD HIMSELF, it is the authority of God. He spake not of himself, but by dictation from the Supreme Being. The wisdom, therefore, which he manifested, is the wisdom of God; the precepts he delivered, are the precepts of God; his cautions, and warnings, and reproofs, and threatenings, are the cautions, and warnings, and reproofs, and threatenings of God; his promises, the promises of God; and his example is the practical righteousness of God. The councils he gives, the fears he excites, the hopes he inspires,—

in fine, all the truths which he utters, are to be as infallibly relied upon, as they should be, if they were addressed to us by the Eternal Father in his own Infinite Person. A more competent authority than this, cannot be recognized in his religion, by any system whatever.

Thus have we patiently gone through, with what we believe to be, a fair and candid consideration of the several ends, to which our author deems his doctrine important. That doctrine, I have attempted to show, is not only a *mere supposition*, a *mere assumption* of uninspired men; but that it is a supposition, an assumption, which is not necessarily implied by any representation adduced by our author from the Sacred Volume; that it is unnecessary to the harmony of the Sacred Scriptures; that it even serves greatly to increase the difficulty of understanding them; that it is unnecessary to any part of Christ's Mediatorial work; unnecessary to give merit to his obedience, efficacy to his sufferings, or authority to his teachings. How far I have succeeded, in what I set out to do, you, my candid hearers, are left to judge. I am now arrived at the close of what I designed to say under the head of my third objection. Several important particulars remain to be advanced.

I OBJECT, FOURTHLY, to the doctrine, "*that Jesus Christ, as Mediator, possesses two natures, the Divine and Human, in mysterious yet all harmonious union,*" that, as applied by Trinitarians, it is subversive of all our consistent conceptions of that fundamental article of all true religion, THE UNITY OF GOD. To maintain that the Father is the Infinite God, and that there is another Person, distinct from Him who is likewise an Infinite God, we say, is, in effect, to hold to a

*plurality of Gods.* We know that our opposers profess as deep concern for the *unity* of the Deity as we do. But, whilst they profess this, in one breath, we say, they, in effect, deny it in another. We cannot possibly conceive of any greater absurdity, than that with which they are chargeable, when in connexion with the doctrine of **THREE PERSONS**, each of whom is God, they profess to believe that there is but *one* God.

Our author, however, seems to think that he has found out a way of stating the case, which reconciles all apparent inconsistency, solves the entire difficulty, and renders the whole matter, at which he confesses "*some* have stumbled," quite plain and intelligible. It may be well enough, in passing, to take a brief view of his statement and mode of demonstration. With that boldness of assertion, which we have had so frequent occasion to notice in his Sermon, he begins, "Now I affirm, and can demonstrate, that it does not involve the shadow of an absurdity ; for when we say that there are three persons in the Godhead, the Father, the Son, and the Holy Ghost—and these three are one God, the same in substance, equal in power and glory, observe! we do not say that they are three in the *same sense*, in which they are *one*—nor *one* in the *same sense* in which they are three. This would be an absurdity. But, we say, in *one sense* **THREE**—in *another* **ONE**. Is there any thing incredible in this ? By no means : rain, hail and snow are three distinctions of one and the same element ; and although I would not say that rain is hail, nor that hail is snow, yet I will say, what I have a right to say, and what is manifestly true—in substance they are one, presenting three distinctions. Even so, in the unity of the God-

head. Although I would not say that the Father is the Son, nor the Son the Holy Ghost, yet I will say, what I have a right to say, and what is certainly a great Bible truth—in essence they are one, in distinction three." Another illustration, which he introduces for the same purpose, is, that "*Man* consists of three distinctions—body, soul and spirit." "By the body," he continues, "we understand the material frame; by the soul, the animal life, which we have in common with the brutes that perish; and by the spirit, (usually called the soul,) the immortal principle. Now, here we perceive a three-fold existence, not only in *union*, but in *unity*. This man writes a letter; the hand, the material frame, grasps the pen; the soul, the animal life, animates the hand,—and the spirit, the immortal principle dictates the letter."\*

It is the case with some men, my hearers, that they have a most convenient faculty, when they come athwart a difficulty which they cannot remove, of raising around it such a cloud of dust, as may serve to hide it from minute inspection, and so far confuse the sight of spectators, that, without further examination, they may be led to take a downright affirmation, that *there is no difficulty in the way*, for truth. An ingenious arrangement of words may be sometimes successful in hiding from observation, the deformities of a system; but it can never convert absurdity into consistency, nor error into truth.

The author would have us think, that he takes away from his doctrine all inconsistency, when he simply declares of the Father, Son, and Holy Ghost, that, in *one* sense they are three, in another, *one*. Now, as it appears to me, it would not relieve it from absurdity in the least, if he could even find

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\* See note on page 10 of Mr. Baker's Sermon.

ten thousand *senses* in which he might call these three persons *one*. Paul informs us, that, "God hath made of *one* blood, all nations of men." If he had then added, "all men are, therefore, *one* in respect to a common origin and nature, there would have been no absurdity in it. But if he had said, *all* the men that dwell upon the face of the earth, are *only one man*, our understandings would have revolted from *this*, as from an absurdity. So, when he speaks of himself and Apollos as being *one*, in their gospel labors, we meet with nothing absurd. But, if he had said, that he and Apollos were *one and the same being,—one and the same man*, his declaration would have shocked us as a falsehood. We will even suppose the case, that three men should be, in all respects alike, and equal the one to the other,—all equally endowed, and all engaged in precisely the same business. We might say of them, if we choose, these three are one—in nature, in intellectual and moral qualities, in physical make, and in occupation; but we could not say, with truth, these three men are one and the same man,—one and the same individual being. So, even admitting that there were three distinct persons, each of whom was a God, and admitting too, that they all had a common nature, and that they were, in all respects alike, and equal the one to the other.—what would it all prove? Why, plainly, that there were three Gods. Now, though you should think proper to call these *three Gods one*, in ten thousand senses, yet you could not say, without absurdity, that these *three Gods* were *one* and the *same* God. Go into the heathen mythology, and you will find an abundance of distinct persons of whom you might say, in respect to many particulars, *they are one*, but this does not shield the heathen from the charge of worshipping a plurality of Gods.

A polytheist might declare, that his army of Gods all had a common celestial nature, and that, although, they certainly were distinct persons, engaged in different offices, yet all together, they were to be regarded as forming the one immense mass of Divine Essence which controls all the destinies of the universe. Thus he might urge, "in substance—in essence—they are ONE, in distinction"—perhaps, THIRTY THOUSAND. But all this would fail to convince a christian, that this quibbling sophist was not a polytheist. All this would fail to convince him, that there was not even the shadow of an absurdity, in his affirming, that whilst he worshipped a number of distinct persons, each of whom he called God, he believed in and worshipped only one God.

Now, I can scarcely imagine how the benighted pagans would be able to frame language, more directly conveying the idea of distinct Deities, than that made use of by Trinitarians in their ascriptions to each of the THREE DISTINCT PERSONS.

For, in the first place, what are we to understand by "three distinct persons," other than three distinct individual beings, each having a mind,—a consciousness and will peculiar to himself? If the terms used have any definite meaning at all, I should like to have it explained, what else they can mean. In the second place, each of these persons considered *by himself separately*, is held forth as a complete,—a perfect God. If either were supposed to be wanting in any perfection which constitutes the PERFECT ONE ONLY TRUE GOD, then, it is plain, He would be less than Infinite, less than God, and consequently *not* God.

In the third place, each is CALLED, *separately by himself*, God. Thus, we hear of God the Father, and God the Son,

and God the Holy Ghost. In the fourth place, each is a distinct object of worship. Thus, we hear devotion now paid to God the Father, then to God the Son, and then to God the Holy Ghost. And, finally, each is represented as invested with distinct offices, and as performing distinct individual acts.

Thus, we continually hear them represented as loving one another, as holding conversations together, as entering into mutual agreements, as acting distinct parts, and fulfilling distinct duties. The Father is angry; the son takes it upon himself to appease his anger; the Holy Ghost is a minister of sanctification and consolation. The Father chooses; the Son is chosen. The Father sends; the Son is sent. Now, how could you possibly express the distinction betwixt any three individuals in the Universe, more fully than that of the three persons of the Trinity is here expressed? I cannot see how. If each of them is called *a distinct person*—if each considered separately by himself is regarded as a complete, a perfect God—if each when separately spoken of, is called God—if each is separately worshipped as a God—if each performs separate acts as a God—and if it would not be proper, as our author admits that it would not be, to “say that the Father is the Son, nor the Son the Holy Ghost”—if all this is so, is it not just as evident as that three units are three, that “these three distinct persons amount to three distinct Gods?” I can conceive of nothing more evident. So long then, as we have any confidence in Arithmetic, or in common sense, we must regard it as utterly absurd to maintain that these three are one and the same God. But let us follow the author’s demonstration—“Rain, hail and snow are three distinctions of one and the same element,—in substance, they are one,



presenting three distinctions." Now, if he believed that God was one great mass of divine mind, of which the Father composed one-third, the Son a second third, and the Holy Ghost the remaining third, there would be propriety and force in his comparison. He might say for instance, to render the matter a little plainer, "I hold in my hand a vessel containing one pound of one and the same element. Observe! however, that in this one pound of one and the same element, there are presented three distinctions—one is rain, the other is hail, and the other is snow. Each of these is but one third of a pound. All three, therefore, make but one pound. Even so with the union and unity of the Supreme Being. He is one; in essence one, numerically one. Yet in this one God are three distinctions—the Father, the Son, and the Holy Ghost. All these consist of one and the same essence, and each being a third part of the one God, all together form but one God." But, suppose he should point to three different vessels—one containing a pound of rain, another a pound of hail, and a third a pound of snow, and should say, that these three pounds present three distinctions of one and the same element. In essence all three are one; but this is not all,—these three pounds together make but one pound. "Although I would not say that rain is hail, nor that hail is snow, yet I will say what I have a right to say, and what is manifestly true," that not only "in substance they are one, presenting three distinctions," but also, that either pound by itself is equal in weight to that of all three pounds together, and that therefore all three pounds together make but one and the same pound. If he had said this, you would have seen an absurdity in it at once,—but let me ask if it would not have been a true parallel to his views of the Trinity? Does he not believe that the three

persons are not only one in essence, but that each person is equal to the whole Godhead—in a word, that three distinct individuals, each of whom is a perfect God, constitute but one and the same individual and perfect God.

This certainly is the sum and substance of the doctrine of the Trinity; and if this does not involve an absurdity, what in the Universe does? We cannot think our author very fortunate in his next attempt at a parallel, which is, in the union of soul, body, and spirit, in man. These separately, are but parts of one individual man. Neither of these parts by itself, would constitute what we commonly understand by a man. It no more approaches an absurdity to say that these several parts of our nature unite in forming one person, than it does to say that flesh, bones and blood unite to form one human body. But if we should say that three distinct human souls make but one and the same soul, or that three distinct human bodies make but one and the same body, we should be guilty of asserting an absurdity not unlike that of calling three distinct infinite persons one and the same Infinite God. But, I have dwelt longer upon this division of my discourse than I had designed. I trust, that from what has appeared, even in these few remarks, you will be led with me to the conclusion, that every argument which is fatal to a plurality of Gods, is alike fatal to the doctrine of the Trinity.\* y

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\* It may be proper to remind the reader, that the terms Trinity, Triune God, three persons in one God, &c., are not to be met with in the Bible. Nor does it contain the expressions in relation to the Godhead, of first person, or second person, or third person. Nor do we read in Revelation, the phrases God the Son, and God the Holy Spirit, but invariably the Son of God, and the Spirit of God, or the Holy Spirit. Those expressions are all of uninspired, creed making origin.

**I OBJECT, FIFTHLY,** to the doctrine, "*that Jesus Christ, as Mediator, possesses two natures, the Divine and Human, in mysterious, but all harmonious union ;*" that it goes directly to implicate the honesty of our Lord, to throw obscurity and confusion over his most explicit teachings, and thereby to destroy the proper influence of his precepts and example. This, I am aware, is a most serious charge; and nothing could have induced me to bring it forward, but a thorough conviction that it is justly founded, and that it carries with it great force. Let me select, out of many, one or two instances only, for illustration. Jesus says, "I can of *mine own self* do nothing." John v. 30. He says this in the most unqualified manner. He no where intimates, that by *his own self*, is to be understood only a very inferior part of himself. The declaration is as full and positive as any declaration can be. What, then, could he have expected us to understand from his words, other than that he was entirely dependent upon another Being for all his power? If, then, it is in any sense true, that he was the OMNIPOTENT JEHOVAH, did he utter the simple unequivocal truth, when he declared, "*Of mine own self I can do nothing?*" Did he not use language most directly adapted to convey to others an erroneous impression,—in regard, too, to a most important subject? And was this such plain, honest dealing, as we ought to have expected from his guileless lips?

But, again, he says, "But of that day, and that hour, *knoweth* no man, no, not the Angels which are in Heaven, neither *the Son*, but *MY FATHER only.*" Mark xiii. 32. Now, if in any sense it is true, that the Son is the OMNISCIENT God, could it be also true, that there was any thing which he did

not know? that there was a day and an hour of which he was ignorant? Admit that he had two, or, if you please, two hundred natures, and yet, if, in either of these, he knew all things, would it be true, that there was any day, hour, or event, of which he did not know? To us, it seems not. Suppose, for instance, that Mr. Baker had a neighbor who was an eye and an ear witness to certain important transactions; and that he should call him into a court of justice to give his testimony concerning them. And suppose that the witness should solemnly declare that he knew nothing of them. Suppose that he should arraign the witness with the charge of perjury, for having denied a knowledge of what he must have been perfectly well acquainted with. And suppose him to reply, thus, "Sir, it is very true, that I did know of those transactions, and, it is also true, that I testified that I did not know of them. But you do me great wrong to accuse me of perjury. I do affirm, and can demonstrate, that there is not even the shadow of perjury or falsehood, or any thing at all inconsistent with the most plain and honest dealing in the world, in any thing to which I have testified. For, you ought to be aware, that I derive my knowledge through five distinct senses. Now when I bore witness that I did not know of those transactions, I did not really know of them, for it is certain, that through the senses of seeing and hearing I did obtain a perfect knowledge of them. No, sir, all I meant to say, and, surely, no good christian could possibly mistake my meaning, was, that I did not become acquainted with them through the medium of my other senses. For instance, I did not acquire the knowledge, either by smelling, tasting, or feeling."

Would ~~such~~ a reply satisfy our author that this neighbor was a frank, honest, unsophisticated man? Surely not. But ~~what~~ better plea do the advocates of the "Two Natures" put up for our Lord, when they say, that there are two distinct natures, which, together, constitute *the Son*, and that, although it is certain, that the Son, in the exercise of the attributes of one of these natures did possess a perfect knowledge of the day, and hour, of which he spake, yet he might, with the most unequivocating veracity, declare that he did not know of them, since he had also another nature, which of itself, would be insufficient to make him acquainted with every thing.

Or, if you do not like this illustration, take another. Our author says, "Speaking, for example, of this man, I say he has flesh, bones and blood. These are not the attributes of the soul, but of the body." "Again, speaking of the very same individual, I affirm that he has memory, will and understanding—these belong not to the body, but to the soul." Now, my hearers, suppose that this same individual knew of important facts which had occurred upon a certain day and hour, and upon being called upon to testify of them, he should reply, "of that day and hour I am utterly ignorant, I know nothing at all concerning the events of which you speak." Would it save his character for veracity, if he should afterwards undertake to justify himself for declaring what was not true, by reminding you that he had a body as well as a soul and by asserting, that, although in his highest nature,—in his soul, he certainly did know what he had professed to be ignorant of, yet, in saying that he was ignorant of that day and hour, he only meant to say, that his inferior nature,—his

body,—his flesh,—bones,—and blood, did not know of them? You seem astonished, but I ask again, what better plea than this is put up for the honesty of our blessed Lord, by those who regard him as the Omniscient God? I can conceive of none better.

I do beseech our Trinitarian brethren, many of whom I know would be as unwilling as we are, to advance any thing which they saw would reflect discredit upon the immaculate Redeemer,—I beseech them seriously to reflect upon what seem to us the necessary consequences resulting to his character, from their doctrine. Let them reflect, too, upon the alarming countenance which such views of Christ's example is naturally adapted to afford to the use of mental reservations and various equivocal modes of expression. If he is supposed to have recognized it as a just principle in himself, to say things having a direct bearing upon a most important doctrine, which are utterly false, except upon the supposition of an unexpressed qualification,—of a mental reservation, why may not his followers recognize like principles as just in them? And how can we be certain that he did not carry the same principle into his other teachings, as well as into those declarations which we have just noticed? How can we be sure, that beneath his most apparently explicit statements, upon almost any subject, there was not some hidden reservation of his mind, which, if expressed, would give an entirely new complexion to the meaning of his words? You discover, how derogatory to Jesus, how licentious in its moral influence, and how embarrassing to our enquiries for Christian truth, is the principle of interpretation upon which the doctrine of the "two natures" is built.

And now, I beg you to pause, and take a candid view of the extreme unfairness of the grounds assumed by Trinitarians, for the defence of their system. They bring up a few scattered, obscure and insulated texts. I say a few—for after all, the passages upon which they place anything like a tolerably strong reliance for the support of the Trinity, are by no means numerous. To these texts they give an interpretation to suit their views. We meet them, by showing that these texts admit of a very different construction. They affirm that their interpretation is the only true one. We believe as much for ours. Neither party is inspired; neither infallible. The mere affirmation of the Unitarian, is, therefore, just as good as that of the Trinitarian. Thus far, we will suppose, the controversy to hang equally balanced. To what must we appeal for a decision? There are but two resorts—to reason, and to the *general* strain of teaching in the Sacred Scriptures. Well, we appeal to reason; and they acknowledge that their doctrine borrows not a single ray of evidence from it; they admit that it is all a mystery. But all this, say they, avails nothing; for reason is carnal and dangerous, and has nothing to do with our religious faith. We then appeal to the most plain and current teachings of the Bible. We appeal to upwards of three thousand texts, all of which we believe to be inconsistent with their views. Amongst these, we point out upwards of three hundred, wherein the Son is declared positively, and by the clearest implication, to be subordinate to the Father, deriving his being from Him, receiving from Him all his authority and power, and acting wholly in accordance with His commandments. Such a weight of testimony, we contend, ought to decide the point in

our favor. How do they meet us? Do they deny the Divine authority of the testimony we bring? No: they admit it all. But, they *invent* the doctrine that Jesus is in one nature, God, and in another, man. I say they *invent* it,—they *suppose* it,—they *assume* it; for, when we ask them for their authority, they do not pretend that they can lay their finger upon a single text which states it. What, then, is the import of all this management? In plain language does it not amount to this? “Our opinions must be, and shall be supported, at all hazards. You may bring all the arguments in the Universe against them, and we will tell you that human reason has nothing to do with the matter. And as to the Scriptures, though you should bring ten thousand texts more than you do, we could evade them all. For, we have *invented* a principle of interpretation, which shelters us from all attack in that quarter. We have *assumed* a principle, which not only sets aside, from us, the force of every thing that Jesus has said of his inferiority to the Father, but every thing which he possibly could say. For, though he had declared ten thousand times, in the most explicit terms that could be formed from human language, that he was not the Supreme God, though the same expressions were echoed and re-echoed by Prophet and Apostle, from beginning to end of the Bible, what would it all avail? We should only have to say, ‘this was spoken of his human nature merely;’ and all controversy is at an end.” I am not surprised that our author, in viewing such a bulwark for his creed, should exclaim, “If it be a mystery, it is a charming, blessed mystery, full of sweetness as well as full of wonder.” It must certainly be admitted to be full of wonder; and to our opposers it answers “a charm-



ing" purpose to shelter their favorite system from the power of even the most positive and frequent declarations of God's word.

Our author was mistaken, when he said, in reference to his construction of certain texts, "he that can by his power break down these walls of adamant, or by his ingenuity can undermine or scale them, *can do any thing*." We honestly believe that we have shown those "walls of adamant" to afford no security whatever for his doctrine; but there are ~~many~~ things which we cannot, which we dare not do. In several respects we lack the moral ability—the daringness of our Trinitarian brethren. We cannot, we dare not handle the most unequivocal and frequent declarations of God's word, as they do. In boldness of assertion, in fertility of invention, in suppositions and assumptions, and in what appears to us a headlong trampling over the most manifest dictates of common sense, and the plainest proofs of Scripture, we cannot keep pace with them, and we are in nowise emulous of contest.

I now invite your serious and candid attention to the concluding division of my subject. I am hastening to a most important topic; one which must fix the decision of the great question before us, and one on which I rely, for the justness of my cause, with more confidence, than upon all other considerations.

**I OBJECT, THEN, SIXTHLY** and finally, to the doctrine, that "Jesus is in one nature the Supreme God," that it wars with the most plain and positive declarations, and with the current strain of the Sacred Scriptures. I have had, indeed, in the course of the preceding remarks, frequent occasion to allude

to this fact; but, lest I may be accused of merely assuming instead of proving it, I deem it important to lay before you, in a collected and summary form, a train of expressions concerning our Saviour, running through a great portion of the Bible.

I wish, however, to premise a single remark. If it be true that Jesus is in one nature God, you will perceive that this is infinitely the most remarkable fact appertaining to his history. Every thing relating to him as a mere man, dwindles into comparative insignificance. If the Eternal Jehovah was born of a woman, if He inhabited the body of an infant, and, in a human form, moved familiarly among men—of all the wonders which earth has witnessed, this certainly was the most astonishing. When, therefore, the Holy Bards of Judea foretold the coming of the Messiah, if they regarded him as in one nature the God of Abraham, Isaac and Jacob, it would be the last thing that we should look for, for them to lose sight of this momentous truth. We should most naturally expect this to be a prominent—an all-absorbing theme with them. And more especially if a belief of it were regarded by them, as it is by its advocates in our day, as essential—as, indeed, *indispensable* to salvation, we should expect them to guard their language on this head, from all possible misconstruction. Least of all, should we expect to find in their writings numerous expressions eminently calculated to convey a different impression. We should expect to find *this* the great and leading truth, standing forth to view in unquestionable characters, through the whole line of prophecy, from the page of Moses to that of Malachi, that the God of their fathers was to visit the earth as the Messiah of their Nation,

and the Saviour of the World. A like care we should expect to be exhibited in the writings of his chosen historians. All this, I am sure, you will agree, we should most rationally and justly look for. Now, how does the case stand? Let us candidly and faithfully enquire. I will begin with the prediction of Moses. "The Lord thy God *will raise up* unto thee a *Prophet*, from the midst of thee, of *thy brethren, like unto me*; unto him shall ye hearken. And the Lord said unto me *I will raise them up a Prophet* from among their brethren, *like unto thee*; and *I will put* my words into his mouth, and he shall speak unto them all that *I shall command him*." Deut. xviii. 15, 17, 18.

Here is predicted a *Prophet like unto Moses, raised up* from among his *brethren*, uttering the things which God *commanded* him. Is this language descriptive of the Infinite Jehovah? Would Moses have called, without any qualification whatever, a Being whom he regarded as his MAKER, a *Prophet like unto him*? Would he have represented the Eternal God as having *brethren*—as being *raised up* from among them—as *having words put* into his mouth—and as speaking what he *was commanded* to speak? Surely not. If then Jesus was the Supreme God, this prophecy does not apply to *him*. But Peter, in the third chapter of Acts, assures his brethren that it does apply to his Master, and is completely fulfilled in him. His words are, "For, Moses truly said unto the fathers, a *Prophet* shall the Lord your God *raise up* unto you of *your brethren like unto me*; him shall ye hear in all things, whatsoever he shall say unto you." He adds "This Scripture is fulfilled. For, unto you first, God *having raised up* his Son Jesus, *sent him* to bless you,

by turning away every one of you from his iniquities." You will see at one glance how perfectly incongruous is this prediction of Moses, and this application of it by Peter, with the idea that either Moses or Peter regarded the Messiah as the Infinite God. -We have seen what "*Moses in the law did write*" concerning the Christ. Let us now look at the Prophecy of Isaiah—and in the thirteenth chapter we shall find the following prediction: "*Behold my servant whom I uphold, my elect in whom my soul delighteth, I have put my spirit upon him; he shall bring forth judgment to the Gentiles; he shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth.*"

Does this language apply to the Eternal God? Could it be said of Him, that He was a *servant upheld* and chosen, with the Spirit *put upon* Him by another? Certainly not. If Jesus, then, were the Eternal God, this prediction of Isaiah does not apply to him. But the Evangelist Matthew, in the twelfth chapter of his Gospel, does apply it to his Master, declaring "that it might be fulfilled which was spoken by the Prophet Esaias," and then quoting the passage which I have just repeated.

Next, turn to the sixty-first chapter of Isaiah, and you will find the Messiah described in the following words: "*The Spirit of the Lord God is upon me, because the Lord hath anointed me, to preach good tidings unto the meek. He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison doors to them that are bound; to proclaim the acceptable year of the Lord.*"

Here, I would ask again, is this language descriptive of the Supreme God? Could it be said of Him, that the Spirit of the Lord God was upon Him, that he was *anointed* by another to preach, and that he was *sent* by the One God? Clearly not. If then Jesus was the Supreme God, this prediction does not apply to him. But Jesus himself declares that it *does* apply to him, and that it is fulfilled in him. In the fourth chapter of Luke, we find it recorded that he read this passage in the Synagogue, and immediately added, "This day is this Scripture fulfilled in your ears." Jesus therefore represented himself not as the Supreme God, but as a subordinate agent, upon whom the Spirit *was put* by the Supreme God, and who *was anointed* and *sent* by Him.

I will conclude my testimony from the prophecies, by directing your attention to the fifty-third chapter of Isaiah, where you will find the following prediction. "He *shall grow up* before HIM as a tender plant, and as a root out of a dry ground; He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, *a man of sorrows*, and acquainted with grief. He *was oppressed* and *he was afflicted*, yet he opened not his mouth. He *is brought* as a lamb to the slaughter; and as a sheep before her shearers, is dumb, so, he opened not his mouth. And he made *his grave* with the wicked, and with the rich in his death, because he had done no violence, neither was any deceit in his mouth." Does this language apply to the Supreme God? Would a Holy Prophet, express himself in such unqualified terms, of a being whom he regarded in any nature, or in any sense, as the Supreme God? Would he have said of a being whom

he revered as the Eternal Self-Existent Jehovah, that "he grew up" "before" the Eternal Self-existent God, "as a tender plant,—that he was a *man* of sorrows,—and that He *was oppressed and afflicted?*" Would he have declared of a Being, whom he regarded as the OMNIPRESENT, EVERLIVING and OMNIPOTENT Jehovah, that He *was brought* as a lamb to the slaughter;—that He *was dumb* as a sheep;—that He made *His grave* with the wicked? Could the Prophet have spoken in such unqualified terms of his Maker? I am sure, you will conclude with me, that it is utterly impossible. You will see at once, that such phraseology can only be descriptive of an entirely dependent, humble, suffering and dying creature. If then Jesus is the Supreme God, this prediction does not apply to him. But Philip did apply it to his master. In the eighth chapter of Acts, we are informed, that an Ethiopian eunuch, whilst sitting in his chariot, was engaged in reading this identical prophecy. Philip joined him, and beginning at this same scripture, preached unto him Jesus. The result was, that the Ethiopian was converted; but converted to what? To a belief that the person spoken of by the Prophet, was the Supreme God? Nothing like it. Read his own confession, "I believe that Jesus Christ is the *Son* of God." This simple confession, it seems, was all that Philip required; for he proceeded immediately to receive him into the Christian Church, by the usual ceremony of immersion. It appears then, that the Prophet predicted Jesus as a created and entirely dependant being; that Philip expounded the prediction as descriptive of his Lord, and that the Ethiopian, by hearing the passage so expounded, became a true Christian convert.

The conclusion is, that, neither the Prophet, nor Philip, nor the Ethiopian, understood Jesus to be the Supreme God. Such is the testimony of Ancient Prophecy, and such the acknowledged application of it in the New Testament.

Let us now advance to a notice of the express declarations of Jesus himself. And here, you will be pleased to bear in mind, that it was the peculiar distinction of the Jews, from the surrounding nations, that they worshipped **ONE** God. Of this article of their faith,—the Unity of the Deity, they were strictly tenacious. They had never read in the Old Testament Scriptures, of a three-fold Divinity. They had no where been taught in them to adore a God existing in three distinct persons, and bearing the three distinct names of Father, Son, and Holy Ghost. But they had heard it solemnly declared, “There shall be *one* LORD, and **HIS NAME one.**” Zech. xiv. 9. They were able to enumerate no less than about two thousand passages in their Scriptures, in which the Unity of the Supreme Being was clearly set forth. They had never been told that their Messiah was to possess two natures, in the one of which he was to be the God of their fathers, and in the other a finite man.

Amongst a people thus indoctrinated, Jesus came, “not to destroy the law, or the Prophets, but to fulfil.” And what were his teachings? Did he tell his countrymen, that, through the whole of the Mosaic Dispensation, up to the time in which he addressed them, their nation had been involved in a most deplorable error, in believing that God was one instead of three? Did he inform them that their Prophet had committed a great mistake in declaring that the *name* of the God of Israel should be one? Did he assert that He was

to be called three in person, and three in name? Listen to his own words, "And Jesus answered him, the first of all the commandments, is, hear, O Israel, the Lord our God is *one* Lord." Mark xii. 29. Did he declare that God was three, and that he himself, was two? Let his own words speak for themselves, both in regard to his own unity and that of God, "I am *one* who beareth witness of myself, and the Father beareth witness of me." John viii. 17. And, "This is eternal life that they might know *THEE*, the *only* true God *and* Jesus Christ whom *THOU* hast sent." John xvii. 3. What language can be stronger than this? This last text is in a prayer addressed by our Lord to the Father, and it contains a positive assertion, that the FATHER *only* is the true God. This passage alone, uttered by Jesus as a prayer, a duty belonging not to Almighty God, but to a dependent creature,—making a full distinction betwixt *God* and Jesus Christ,—declaring the latter *to have been sent by* the only true God, and asserting that the FATHER *only* is God. I say this passage, bringing into view all these particulars, ought, by itself alone one would think, to settle the whole question in debate.

/ But we will proceed with our enquiries. Did our Lord assert that he was in one nature the Supreme God? No—he never applied to himself the title of God even in its qualified and inferior sense. He called himself a man. He said to the Jews, "But now ye seek to kill me, *a man* that hath told you the truth, which I have heard of God." John viii. 40. Did he claim for himself supreme homage? No—he declared "the true worshippers shall worship the Father." John iv. 23. Did he pray to himself, or to any part of himself? No—he invariably prayed to the Father alone. Did he in a



single instances teach his followers to address God in three persons, to pray to the Holy Spirit as a distinct person, or to pray to the Son? No—his directions were, “When ye pray, say ‘Our Father,’” &c. Did he claim to himself, or for *any person* distinct from the Father, the Father’s Infinite Greatness? Let his own words answer. “My Father is *greater than I.*” John xiv. 28. And again, “My Father is *greater than all.*” John x. 29. Did he represent that he possessed a derived existence? Let his own words reply. “As the living Father hath sent me, and *I live by the Father.*” John v. 26. Again, “As the Father hath life in Himself, so hath he *given* to the Son to have life in himself.” John v. 26. Again, “Ye both know me, and *ye know whence I am*: and *I am not come of myself*, but he that *sent* me, is true, whom ye know not.—But I know him; for *I am from him*, and *he hath sent me.*” John vii. 28, 29. Did he represent himself as infinitely good? Hear his own words. “Why callest thou me good? There is none good but *one*, that is *God.*” Mark x. 18. If these words mean any thing—if our Saviour is not to be accused of a most trifling levity of expression, they imply that his goodness was not to be spoken of in comparison with the infinite goodness of God. Did he represent himself as being possessed of, and governed by, an INFINITE WILL of his own? Hear him again, “For I came down from Heaven, not to do my own will, but the WILL of Him that *sent* me.” John vi. 38. Did he speak of himself as Omniscient? Hear him again, “But of that day, and that hour, *knoweth* no man; no, not the Angels which are in Heaven; NEITHER THE SON; but, *the Father.*” Mark xiii. 32. Did he lay claim to Omnipotence? He says, “I can of

mine own self do nothing." John v. 30. Did he claim an underived authority? He says, "All power is *given* unto me." Mat. xxviii. 18. "The Son can do nothing *of himself*." John v. 19. Did he claim an underived infinite wisdom? Hear his words. "My doctrine is not *mine*, but *His* that *sent* me." John vii. 16. "The words that I speak unto you, *I speak not of myself*." John xiv. 10. "*I do nothing of myself*; but *as* the Father *hath taught* me, I speak these things. And he that *sent* me is with me; the Father hath not left me alone, for I do always those things that please Him." John viii. 28, 29. "For I have not spoken *of myself*, but the Father which sent me. He gave me a commandment what I should say, and what I should speak. Whatsoever I speak, therefore, even as the Father said unto me, so I speak." John xii. 49, 50. "And as the Father gave me commandment, even so I do." John xiv. 31. "I have kept my Father's commandments." John xv. 10. Thus you perceive in what unambiguous, positive terms, Jesus has denied the possession of each individual attribute of the Deity. You will recollect that there is nothing in the connexion of either of these passages to inform us that we are to understand language uttered by our Lord differently from what we are accustomed to understand it from the lips of other persons. No instance is furnished us, in which he says, "This I say of my human nature only." No Prophet, no Apostle tells us that their Lord ever used the pronouns *I*, *mine*, *me*, and *mine own self*, to signify only a very inferior part of himself. You will recollect still further how guarded John in particular was in explaining every thing of his Master's uttering, which left the least room for misapprehension. For example, when

Jesus said, "Destroy this Temple, and in three days I will raise it up," John adds as an explanation, to prevent any possible misunderstanding of his meaning, "But Jesus spoke of the temple of his body." Again, Jesus said to his disciples, "Our friend Lazarus sleepeth, and I go that I may awake him out of sleep." John then explains—"Howbeit, Jesus spoke of his death." And so, in quite a number of instances, John takes special care to prevent any misapprehension of our Lord's meaning, by inserting a qualifying or explanatory clause. But in no one of the great number of instances in which Jesus speaks of his inferiority to, and dependence on, the Father, does John, or any other of the Sacred Historians, insert a qualifying clause like the following—"But Jesus spake of his human nature only."

Reflect, still farther, upon the immense importance attributed by Trinitarians to the belief, that Jesus is God; and then, with all these facts fresh in your minds, think how impossible it must have been, for Jesus and his Inspired Historians, if he and they had entertained the same views concerning it, to send forth to the World so many, and such express, unqualified declarations of his inferiority to the Father. How impossible it is, that he should have been continually throwing out expressions so thoroughly adapted to mislead men's minds upon a subject, where, it is insisted upon, that a mistake is fruitful in consequences of infinite woe!

You have heard the testimony of Jesus. Now, listen to that of his Apostles. Hear Peter, filled with the Holy Spirit on the day of Pentecost, exclaiming to his countrymen, "Ye men of Israel, hear these words; Jesus of Nazareth, a *man approved of God* among you, by miracles, and wonders, and

signs, which *God did by him*, in the midst of you, as ye yourselves also know; him, being delivered by the determinate counsel, and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; *whom God hath raised up.*" And again, "THIS JESUS *hath* God *raised up*, whereof we are all witnesses." And again, "Therefore let all the house of Israel *know assuredly* that *God hath made* that same Jesus whom ye have crucified both Lord and Christ." Acts. ii. 22, 24, 32, 36. Again, hear "Peter and the other Apostles" affirming to the Jews, "The *God* of our father *raised up* Jesus, whom ye slew and hanged on a tree. Him *hath* God *exalted* to be a Prince, and a Saviour." Acts v. 30, 31. Learn the devotion of Paul. "I bow my knees unto the *Father* of our Lord Jesus Christ." Eph. iii. 14. "I thank God *through* Jesus Christ." Rom. vii. 25. "To God *only* wise, be glory *through* Christ." Rom. xvi. 27. "Thanks to *God* who giveth us the victory, *through* our Lord Jesus Christ." 1 Cor. xv. 57. Read his declaration in our text, "For, there is *one God*—and *one Mediator* betwixt God and men, the *man* Christ Jesus." Read his declaration to the Corinthians. "*There is none other God but one.* For though there be that are called gods, whether in Heaven or in earth; (as there be gods many and lords many;) but *to us* there is but *one God*, THE FATHER, of Whom are all things, and we *in* Him; and *one Lord*, Jesus Christ, by whom are all things, and we *by* him." 1 Cor. viii. 4, 5, 6. How positive is this passage. It asserts that *there is but one God*; and who is this one God? a three-fold Being,—a triune God,—a trinity of distinct persons, consisting of Father—Son—and Holy Ghost? O, my brethren, how different! "There is

but **ONE** God, *the Father*." It asserts then, that the **FATHER only** is God, and that Jesus Christ is our Lord—i. e. Master. It represents God as the original source of all things, and Jesus Christ as the appointed agent *by* whom He executes his purposes. What Unitarian could use language more directly expressive of his faith? But again, read the address of this Apostle to his Ephesian brethren. "**One Lord, one faith, one baptism, ONE GOD AND FATHER of all who is above all, and through all, and in you all.**" Eph. iv. 5, 6. This language is too plain and full to need comment: but passing over a vast number of passages\* of like bearing upon the dis-

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\* "There are in the New Testament, 17 passages wherein the Father is styled *One* or *only God*, while there is not a single passage in which the Son is so styled. Those passages where the Father is styled God, *absolutely*, by way of *eminence* and *Supremacy*, are in number 320. Those passages where He is styled God, with *peculiarly high titles* and *epithets*, or attributes, are in number 105. Those passages wherein it is declared that all prayers and praises ought to be offered to HIM, and that every thing ought to be ultimately directed to HIS *honor and glory*, are in number 90. Passages wherein the Son is declared positively, and by the clearest implication, to be **SUBORDINATE TO THE FATHER**, *deriving his being from HIM, receiving from HIM his divine power, and acting in all things wholly according to the will of the Father*, are in number above 300. Of 1300 passages in the New Testament wherein the word God is mentioned, not one of them necessarily implies a plurality of persons. To which may be added about 2000 passages in the Old Testament, in which the Unity of God is either positively expressed or evidently implied. Is it not almost incredible, that, in this amazing and endless controversy, nearly all the testimony which is *direct* and intelligible, should appear to stand on one side only? What a wonder-working power is infatuation, when it can drive men forward against such an overwhelming superiority of evidence and reasoning as may be brought in support of the unity of God!"

distinction betwixt our Lord and God, and upon the infinite supremacy of the Father, I will conclude this chain of testimony, by calling your attention to Paul's description of the final consummation of the Messiah's Kingdom. He says, "Then cometh the end, when he (Christ) shall have delivered up the Kingdom to God, *even the Father*; when he shall have put down all rule, and all authority and power; for, he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. But when he saith, all things are put under him, it is manifest that He is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the *Son also himself be subject unto Him that put all things under him, that God may be all in all.*" 1 Cor. xv. 24-28. Upon the face of this text rest several important truths. The first we shall notice, is, that God put all things under Christ; which furnishes us with a plain proof that Christ did not originally and from all eternity possess his power, but that he received his dominion as a gift from God—that he conducted the affairs of his Kingdom as a subordinate agent of the divine purposes. Another fact worthy of observation, is, the absolute distinction which is drawn betwixt Christ and God. You will observe that this is not a distinction betwixt two persons of a Triune God—not betwixt the Son and the Father, considered as distinct members of the Godhead, but, a complete distinction betwixt the Son and God. The words are not "when he shall have delivered up the Kingdom to God, the Father—Son—and Holy Ghost," but "to God *EVEN* the Father." And the concluding words are, "Then shall the Son also himself be subject unto *Him* that put all things under him," *not* that God

the Father—Son—and Holy Ghost, may be all in all, *but* that *God* may be *all* in all. How could the Apostle have asserted more clearly, that the Son was not God, that the Son and God were two distinct beings? A remaining fact, meriting our present attention, is, that a time shall arrive, when the dominion of the Son shall have come to an end, and his Kingdom have been delivered up to *God*, “whose dominion endureth forever.” How could the Apostle have expressed his conviction that the Son was not God, in stronger terms?

Now, my attentive and serious audience, disarm yourselves of all prejudice,—break through the thralldom of the deep-rooted impressions of childhood,—cast aside the blind-folding bondages of human tradition, and with minds open to conviction of the truth as it comes through His *inspired* messengers, fresh from the God of Heaven,—trace the whole tissue of ancient prophecy respecting your blessed Lord,—notice his own unqualified declarations,—observe the manner in which his disciples conducted themselves towards him, (and no where does it seem, as if they had the impression, that they were living on terms of intimacy with, or betraying, or denying, or forsaking the Supreme God of the Universe,)—reflect upon their general manner of speaking of him,—consider, how vain were the attempts of the Jews to fasten upon him the charge of blasphemy,—consider, that amongst all the charges they made against the Apostles, not one charge is recorded, that they represented their master as the Almighty Jehovah,—trace the whole history of his life, from his humble birth in the manger of Bethlehem, through his helpless infancy, and docile childhood beneath the guardianship of his parents, to his agony in the garden of Gethsemane, and his sufferings

and death upon the cross of Mount Calvary;—hear him praying!—What! the Independent God *praying*?—hear him exclaiming, “O my Father, if it be possible, let this cup pass from me; nevertheless, not *as I will*, but *as thou wilt*.”—What! the Omnipotent God praying to Himself, that if it were possible, He might not be tormented and slain by His creatures, and exclaiming to Himself, *NOT AS I will, BUT AS THOU WILT*?—Hear him cry out upon the Cross, in all the melting expressiveness of forlorn anguish, “*My God, my God, why hast Thou forsaken me?*”—What! the Eternal God demanding of Himself, why He had forsaken Himself?—And, finally, after his resurrection, hear him instructing Mary in this language, “Go to *my brethren*, and say unto them, I *ascend* unto *my Father*, and *your Father*, and to *my God* and *your God*.”—I say, notice,—reflect upon,—consider all this, and then tell me, if you can still believe that your blessed Saviour ever designed to be regarded as the Supreme God? We certainly cannot so believe. To us, the Law and the Prophets, Jesus and the Apostles, all speak a different language. On this subject, we have not one lingering doubt. To our eyes the ray of the noon-day sun is no clearer, than that the Father *only* is the True God. It is from no school of mere human philosophy, that we have drawn our opinions. Much as we respect Reason, she is not of herself our religious guide. We look to Jesus Christ as “the author and finisher of our faith:” and we cannot read his plain and oft-repeated declarations, without feeling that our meek and lowly master, would be as deeply shocked as we are, to witness the homage due *only* to the Eternal God of Heaven, paid to his created and dependent Son.



We are fully sensible that in these remarks, we are striking at the root of long and deeply planted prejudices. We know, that we are touching a chord in the sentiments of a large portion of the Christian community, which will awaken against us vibrations of the harshest human reproach. We feel that we have neither temporal nor eternal interest to embrace and propagate our peculiar views, if they are errors. As it regards eternity, the salvation of our souls is of as deep moment to us, as that of theirs, is, to our Trinitarian brethren. And as it relates to this world, we court not the frowns and persecutions of a numerous and powerful and zealous party. We have no mad love to face the winds of public clamor. We have no thirst to breast the noisy and foaming torrent of sectarian intolerance. We desire not to be denounced as infidels—as the worst enemies to our dear and venerated Lord. If we could reconcile it to our consciences, we would much rather be fanned by the breath, and blown forward by the breeze of general favor, and float in prosperous tranquility along the current of prevailing opinions. But, with the Bible in our hands, we cannot, we *dare* not give our assent to doctrines, which, in our view, serve to uproot the firmest foundations,—to destroy the whole consistency,—to mar the whole beauty,—to blight the whole spirit,—and to wither the best energies of our blessed religion. We cannot, we *dare* not sacrifice what we solemnly esteem our duty to our own souls, to the souls of our fellow men, to our immaculate Saviour, and to our God, upon the detestable shrine of a time-serving policy. We will not “fall down in worship” of the breath of the *multitude*,—of the mere traditionary echoes of human

teachings. We say with the Apostles, "We ought to obey God rather than men." But, I have closed my argument.

I have urged against "*the doctrine that Jesus Christ, as Mediator, possesses two natures, the Divine and Human, in mysterious, yet all harmonious union,*" these several objections that it involves an absurdity; that it is nowhere stated in the Sacred Volume, but is a mere assumption,—a mere supposition of uninspired men; that it is an unnecessary assumption; that it is subversive of our belief in the unity of God; that it implicates the honesty of our Saviour,—involves his plainest teachings in embarrassment and confusion,—and gives to his example a licentious moral influence;—and, finally, that it is utterly at war with the plainest and most positive declarations, and with the unembarrassed and current testimony of the Sacred Scriptures.

Such is an outline of the train of remark to which you have so patiently and earnestly listened. If all of these objections are valid, or if either of them is so, the doctrine in question must fall to the ground, and be committed to its place amongst the other corruptions, which in the lapse of ages, have, from various sources, crept into the Christian Church, and, which, if not already exploded, are rapidly fading from common respect. The whole subject is left to your honest, faithful and prayerful consideration.

The preceding remarks have gone to uphold a doctrine which, calumniated as it now is, we fully believe to have constituted the faith of the primitive Christians. For a vast period it has been pressed down by the strong arm of civil power. Its advocates have often been called upon to test their sincerity, at the sacrifice of their property, their reputa-

tion, and their lives.\* It still meets with a formidable opposition in the deeply rooted prejudices of early education, in the pride of human opinion, and in the rancorous spirit of old and wealthy and influential and ambitious sects. Still, its prospects are at this day vastly more encouraging than they have been at any former period since the fourth century. And in the increasing prevalence of liberal habits of discussion upon subjects in general, and in the advancing spread of

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\* In the fourth century, Arius, that distinguished luminary of the ancient church, was banished for his rejection of the Trinity; his writings "were condemned to the flames, and capital punishment was denounced against those in whose possession they should be found;" and, finally, he is supposed to have been poisoned to death by his inveterate Trinitarian enemies. In the sixteenth century, Tyscovicious, a wealthy Polish merchant, and a zealous advocate of Unitarianism, was sentenced, for refusing to swear in the name of the Triune God, "to have his tongue pierced for his alledged blasphemy; to have his hands and feet cut off; then to be beheaded, and last of all to have his body burned at the stake." "This sentence was," at the instigation of zealous Trinitarians, "executed in all its horrible circumstances, at Warsaw."

Among many other instances, of the most bitter persecution against Unitarians, we have only room to call the reader's attention to the dreadful fate of that renowned physician, and general scholar, Michael Servetus. At the instigation of the infuriated John Calvin, this amiable and pious man, was, for the enormous crime of avowing Unitarianism, *burnt to death, by a slow fire of green wood!!* This catastrophe occurred at Geneva in 1553. In allusion to this horrid circumstance, which must cover the character of Calvin with perpetual infamy, a polished writer very appropriately exclaims, "How little was Christianity understood at the era of the reformation! Why are men willing to suppose, that the reformers saw *all truth*, when they were so ignorant of the *spirit* of the Gospel?"

in intellectual and moral light, aided by the Divine blessing, we place a strong reliance for its future prosperity. We hope that the day may not be far distant, when it shall again form the general faith of Christendom.

The doctrine which I have opposed, I regard as a gross corruption, that, after the first century, in an age of great mysticism and darkness, by slow and almost imperceptible advances, crept from the schools of Egyptian and Platonic philosophy, into the bosom of the Christian Church. There it was fed and pampered by the spirit of times, when "ignorance" was styled the "mother of devotion"—when a "fraud" for religion was called "pious"—when a lie for orthodoxy was denominated a virtue. It has fattened and grown into a pompous bulk, and though the sting of death has been taken from it by the knife of a wise legislation, yet, even, in our own free country, it still coils itself into formidable attitudes of resistance, and breathes a *denouncing hiss*, but too effectual in alarm to many of the friends of truth. That this doctrine has had many able and pious supporters;—that it has been, and is now, a prevailing faith in the Christian world, we admit. And on these grounds, it has just as many claims to our respect, as have had a multitude of errors now discarded by every sect of Protestants. The Infallibility of the Church, Absolution by a Priest, Transubstantiation, and other tenets trampled upon by the reformation, were for centuries acknowledged as the "*orthodoxy*" of Christendom. And even opinions which our "*evangelical*" brethren, *a few years ago*, regarded as main pillars in their "platform," are *now within the pales of their own Churches*, rapidly sinking from belief, and mingling with the rubbish of "*unessential*" and worn-

out articles. I allude, especially, to the old views of "Election and Reprobation," and "Passive Regeneration," and even of "Infant Damnation." Whilst, then, we trust, we are not wanting in a decent respect for the opinions of our fathers and brethren, we confess ourselves not of that number who venerate error on account of its age, nor who recognize any obligations, either in relation to doctrine or practice, to "follow *the multitude* to do evil."

Upon a candid review of our discourse, you will discover the elevated rank which we ascribe to Jesus, and the stupendous authority with which, upon our view, his religion is invested. It is true we call him a man—for so Isaiah called him—so Peter and Paul called him—and so he called himself. But, my hearers, our blessed Lord is neither to be elevated nor degraded by a mere title. And a man endued by the Creator with intellectual and moral powers beyond those of even the *highest* of other created intelligences, is, surely, no contemptible, no degraded object! Into the secrets of his being we have no occasion—perhaps it is impious curiosity—to attempt minutely to penetrate. But we receive him for all that we can learn, he ever claimed to be. We receive him as "a greater than Jonas,"—"a greater than Solomon,"—as one "*made* better than the Angels,"—as him, who, of all the children of the Universal Father, peculiarly merits the title of "the Son of God." Although a man, his spiritual nature was of the loftiest created mould—the noblest work of the hand of God. Bearing a special commission from the Eternal One, and covered with the holiest mantle of inspiration, he came to Earth as a Minister of Heaven. He reached his hand up to the sky, and opened the cloud that veiled

the truth and purpose of Jehovah, and brought them down and displayed them to men. He reared the bulwarks of a pure religion in the midst of the strongest empire of moral corruption and darkness. He planted the standard of his cross on the very borders of Hell, and caused its banner, stained with his own blood, and spangled with the stars of the Spiritual Heavens, flapping above the ruins of ancient systems, to wave in permanent triumph over the Nations. He laid the corner stone, and raised the walls of a spiritual temple, for the perpetual worship of an immortal Universe. He inscribed its altar to the only true God and Father of all. He placed within it the consecrated lamp of truth, lighted by the rays which stream from the Sun of infinite mercy, and revealing with its splendor the duties of Earth; and the blessedness of Heaven. He moved familiarly among men, demolishing the pompous errors of earth-born philosophy, as the foot of the giant crushes the sandy structures of the mole-hill,—stripping the glittering drapery from the hideous form of fashionable vice,—and disclosing the heaven-born dignity of lowly virtue—exhibiting in the face of men's false views of honor, the moral cowardice of revenge, and the bravery of meekness,—the nobleness of humility and the baseness of pride. He hung upon the Cross, to furnish blood, in which to write for mankind the solemn lesson, that even life itself is to be sacrificed for the public good—for conscience—and for God. He descended into the lonely tomb, and rose again as a pledge for the immortality of a World. And having finished the work which God gave him to do on Earth, he ascended to his Father and our Father—to his God and our God. But he still reigns by the sway of his spiritual influences—and he must reign till all enemies are put under

his feet,—till death is destroyed, and swallowed up in victory. “And when all things are subdued unto him”—When all the purposes for which his peculiar dominion was established, are completely fulfilled, then shall he resign his mediatorial Growth, and surrender up his Kingdom to God, even the Father—and as the elder brother and unchanging friend of a redeemed World, “be subject unto Him that put all things under him, that God may be all in all.” Thus, the bright and morning star of redeeming grace shall gradually fade from view, and be lost in the effulgent day of universal and unending love.

Such is a faint picture of our exalted views of the nature, dignity and reign of Jesus Christ, the most wonderful being that ever appeared on this Globe—the highest agent of Almighty God—the chief hope of a fallen World. We receive him as an all-sufficient Mediator between God and men—we rely upon him as a faithful intercessor—we trust in him as the Saviour of the World—in his name only do we supplicate the Father—through him alone do we hope for salvation.

The evidences of the Divinity of his mission are placed upon foundations too deep to be undermined. The best minds that have ever graced the earth, have received Jesus as “the Son of God.” Locke whose eagle eye penetrated the deepest recesses of investigation, and traced the most intricate windings of the understanding,—Locke was not too philosophical to be a Christian. Milton, whose genius walked in awful splendor through the Courts of Heaven, and glared in horrible magnificence amidst caverns and torches of hell,—Milton, whose name is covered with a lustre that the rust of ages shall fail to obscure,—Milton was not too elevated in his concep-

tions, to fall in reverence before the sceptre of Jesus Christ. Newton, whose gigantic intellect could scale the loftiest battlements of nature,—ransack her towers of light in the sky, and stand in dignified composure, looking abroad on the Universe from piles of thought, at whose fearful height, ordinary minds grow dizzy in gazing,—Newton, from the proudest summit of science and of fame, with all his mighty powers, bowed in humility at the foot of the Cross. I speak not of these, as if Christianity needed the support of great names, nor yet as if great names alone proved any doctrine to be true. I know that some of the brightest flowers of human genius have clustered and bloomed around error, and withered on the crumbling walls of systems now in ruins.

I appeal, then, not to great names, as if Christianity was dependent on such support ; but I speak of them, to show that no one need blush to avow his faith in the Gospel, and to caution you against lightly rejecting it as false. As a Christian too, I rejoice to find sympathy in minds so bright and pure as those of Milton and Locke and Newton ; and especially as a Unitarian Christian, I confess that I feel, if possible, my confidence strengthened, when I know, that Milton and Locke and Newton were in opposition to all the prejudices of their country and times, thorough investigators and open defenders of Unitarian Christianity. But, my brethren, without relying upon any mere human authority, let us, each one for himself, carefully search for the truth—"prove all things, and hold fast that which is good." May we have that faith which purifies the heart, and overcomes the world ; and let us esteem it as the best testimony of honor we can render our exalted Redeemer, to breathe his amiable spirit, and copy his stainless example.









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